SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. APRIL, 1884. VOL. XVI, No. 4.

Nuisances.

A MAN who goes through a palace car or an ordinary day coach in which there are ladies or gentlemen, puffing tobacco-smoke into the air, is a nuisance and no gentleman.

A man who, sitting in a car where there are ladies or gentlemen, tattoos with his fingers on seat-back, whistles or hums a tune to the annoyance of people in the neighborhood who are trying to read or converse, is a nuisance and no gentleman.

A man who monopolizes a seat for his own personal comfort when there are persons not provided for and standing in the aisles, wishing that they *could* sit down somewhere, is a nuisance and no gentleman.

A man who, occupying a seat in a railway car, puts his knees square into the back of the seat immediately in front of him, giving a feeling of annoyance and discomfort to the man who occupies that seat is a nuisance and no gentleman.

About the Dunce.

WE wish to say a kind word for the dunce, for we fear he is censured too much. The teacher must bear with him, for he may improve in time. His brain works slowly now, but its rate of speed may yet increase. If it does not, then pity the youth, and cheer him, but do not censure unless you know the fault is his.

Dr. Arnold, the great teacher of the Rugby school, once lost his patience over a boy who was reciting badly, and he uttered some harsh words. "Indeed, sir," said the boy, "I am doing the best I can." The manner of the boy showed that he was, and cross words were therefore unkind.

Perhaps the child fails to learn rapidly because he is growing rapidly. His mind cannot at present keep pace with his body. After his growth is reached he will begin to improve as a scholar. A generous diet of food, sleep, and exercise must precede a diet of books. First, in the order of nature, strong muscle, and then a disciplined mind.

Sometimes the teacher is to blame. The child is put into a study which is far too difficult for its young mind to grasp. The hard points are not explained clearly, and the child is repelled, when it might have been attracted. Perhaps the teacher lacks enthusiasm. How, then, can he inspire in others that which he does not himself have. To have more good scholars, we must have more good teachers.

Many boys do not lack the ability to master a study, but the motive. The great Newton was in his early days pronounced a dunce, but was aroused to diligence by the contempt of a school-mate. The mind may break through present dullness as the sun breaks through the darkest clouds.

The Centenary Children's Day.

CHILDREN'S Day this year will come on the eighth of June. The Board of Education has made extraordinary preparations to aid in securing its general and appropriate observance. During the months of February and March it sent out its annual circular, report, and documents to each pastor whose address was known, with an extra copy for the Sunday-school superintendent in each charge. Each report contained, in addition to a full list of Children's Day collections in 1883, a Manual of Hints and Helps, and also a specimen programme of rare excellence for Children's Day in 1884.

As last year, both the Programme and Red Letter to the children and youth of the Church are offered gratuitously, on appropriate conditions, but are *only* to be supplied from New York. Any pastor or Sunday-school superintendent who, up to the ar-

rival of this notice, has not received the documents referred to, and who desires them for actual use, is invited to apply for them, addressing Rev. D. P. Kidder, 805 Broadway, New York.

Knowing the Child.

Children love the sympathy of their elders. But to sympathize with them one needs to acquire sufficient knowledge of child-nature to discriminate between their vices and their natural activity with its tricksy foibles. Wordsworth showed his insight into child-nature when he wrote of a little girl:

> "Loving she is, and tractable, though wild;
> And Innocence hath privilege in her
> To dignify arch looks and laughing eyes;
> And feats of cunning, and the pretty round
> Of trespasses, affected to provoke
> Mock chastisement and partnership in play."

Some short-sighted people see intractability in such friskish wildness, and treat it with rebukes and punishments, thereby making the life of an innocent creature unhappy. Blessed are those parents and teachers who have learned not to brand a child's sometimes troublesome, though still innocent, freaks with the stamp of evil! The exuberant life of a child should be gently guided, not rudely checked and driven back upon its susceptible soul.

Patched Pants.

What the original color of the pants may have been, no one can say. It is blue here and black there; brown before and gray behind; yellow at the bottom and orange at the top. The owner looks like a perambulating rainbow.

Patched pants—that is the trouble with Class No. —. Miss A. took the class two weeks, and patched the class with her opinions and methods. Miss B. had the class three weeks, and she clapped on another patch. The work in the class is after the style of an old-fashioned bed-quilt. The scholars don't know what to think or how to act. Let the superintendent be careful in his selection of a teacher. Don't rush any body into the position of teacher. Be reasonably sure that the teacher will stay long enough to impress his ideas, methods, and character on the class. And, teacher, you go into the class—to stick. If these precautions are not taken, "patched pants" will be the style of more classes than one.

An Easter-Lesson.

At which would you tell the children to look, if they stood on the shore with you as the day was about breaking—the dark edge of the sea near the shore where the ghastly surf rolled and roared above some poor, forsaken old wreck, or that morning sky beyond the waves, glorious with color, as if it were the flashing Urim and Thummim of some high-priest coming out of the east through a parting curtain of cloud?

And what does Easter say? With your children gathered about you and Christ so near, do not let the children's shivering thoughts dwell on that dark, cold fact of death wrecking the body, but point them to that which is beyond, the after-life to which our great High-priest gave the glory of the dawn as he issued from the shadows of the garden. Teach the value of the resurrection of Jesus. Make much of Christ's relation to death and the after-life. And O, if you can only attach a single soul, even, to the Saviour to walk with him one day in the glory of his now risen life, how great your recompense! "One soul at least for Jesus this Easter"—let it be your motto.

Out-of-Joint Wrestling.

It is toward morning, and still the wrestling goes on. The white stars are disappearing overhead as if dropping down to be massed in constellations that glow and flash and burn in a wonderful splendor all along the horizon. But O! what wrestling of the patriarch with the angel, in doubt, discouragement, and sharp pain, also, when "the hollow of Jacob's thigh is out of joint." He can hardly stand on the ground. He seems to be just holding on with his arms, gripping the angel, who cries, "Let me go, for the day breaketh." The wrestler's response is, "I will not let thee go, except thou bless me," but O! it is so hard to wrestle, and when will the end come? Look, though, at that flashing sky! O wrestling and yet discouraged one, month after month, perhaps year after year, praying for a soul away from Christ—it may be the boy or girl in your class—have you not reached the out-of-joint hour? You wrestle in spiritual pain, but, see! The splendor of the dawn is breaking out of the eastern skies. Hold on. God is taking away the props under you and you just cling with the arms of faith. The day breaketh! Your time of greatest discouragement is your most encouraging hour. The blessing is nigh.

Doomed at the Start.

It is of no use to try to fire off that cannon. Why not? Fine piece of ordnance and magnificent charge. The lack is that there is no chance to communicate with the charge, for the metal has never been thoroughly bored at the touch-hole. You may apply fuses by the dozen, heap on powder by the pound, and scratch matches by the gross, but you will never fire off that cannon. It is doomed at the touch-hole. There is this much wrong at the start.

You are going to teach a class in Sunday-school. You have acquired, as it seems to you, thorough knowledge of the lesson. You have heaped up statistics about the Jordan or the Jewish year high enough to reach the ceiling. You appear to be thoroughly equipped. Splendid cannon as far as the make goes, and still it is not effective. You are not spiritually touching the class at all. You no more affect their souls than you would a flock of birds if pointing an empty-barreled gun at them. The lack is in this, that before meeting your class, you have not gone to God in earnest prayer; that you have not been enveloped with the atmosphere of that Spirit's presence which alone is able to reach souls. The cannon is doomed at the start.

Total Abstinence.

BY M. V. M.

"For the sake of others," yes, and above and beyond that for the sake of Another, even One who gave all things for our sakes.

Who should be a total abstainer if not a Sunday-school teacher?

Mr. A. is a prompt, reliable teacher, always in his place and with a well-prepared lesson. He holds his boys fairly well, but they do not become Christians, and so, naturally enough, when they come to young manhood they disappear from the school and from the Church.

However, during a time of revival one of Mr. A.'s boys became much interested. He had not been a member of the class very long, and had never attended the social meetings of the Church. Now he began to do so, and, as was quite natural, he looked to see his teacher there. But that gentleman was not present, no one spoke to the strange lad, and he went sadly home, having taken no step toward beginning the life of a Christian. He went the next night with a like result. The third evening he went alone to the altar of prayer, and as the pastor spoke with him he was startled by the question, "Where is my teacher? I expected to see him here!"

Ah! where was he? In a crowded concert-hall, listening to a celebrated singer, quite unconscious that an immortal soul needed his help and had a right to demand it! But this teacher was too tired to attend the prayer-meeting after the business of the day! Does he not need to learn from this lesson total abstinence from self-pleasing, for the sake of others?

Mr. B. is a teacher, too. He is very polite and agreeable, and when asked to join the young people of the town in planning a series of social entertainments for the winter he could not refuse. Most of the young people were Church members, so when dancing and card-playing were proposed as the staple amusements, Mr. B. could not object, as he did not want to be considered a fanatic! He did think of his Sunday-school class, but quieted his conscience by saying, "I shall not join in those things myself, and one must make concessions."

He made the concession, and his boys knew it, and he sinned against Christ in sinning against his weak little brothers.

Miss C. did not appear before her class of bright little girls one Sunday. "Is she ill?" asked one.

"No, I saw her out riding with a nice-looking gentleman," said another.

"Didn't she ask us to learn the fourth commandment to-day?" queried a third, a girl who evidently knew how to put two and two together.

Miss C. needs to see the beauty and necessity of total abstinence for the sake of others, does she not?

A total abstinence man is supposed to be one who, on no account, will touch, taste, or handle intoxicating liquors. A Christian is one who totally abstains from all things doubtful, and who even denies himself pleasures in which he might safely indulge "for the sake of others." Such a Christian should the Sunday-school teacher be.

But in order to become such a one the motive must be higher than that given in our lesson-topic. We are not yet sufficiently clear-eyed to see the Christ in our fellows so plainly as to lead to very much self-denial for their sakes. We need to look away from the creature to the Christ himself, laying down his life for our sakes, even the Christ of the cross, before we shall lay down our lives, our preferences, our pleasures, for the sake of those for whom he died.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

To Secure Punctuality in Sunday-School.

BY MARGARET MEREDITH.

My rule is almost too simple to offer, and yet, in practice, most superintendents shrink from it.

It is merely, Begin when the hour comes.

I once belonged to a model Sunday-school, in which there was little complaint of tardiness; but which, under a new, though very good, superintendent, gave great trouble in this matter, until the old plan was suggested and restored.

Boldly begin with three children, if only three are present. If your musician and singers are absent, never mind that; change the order of the opening exercise, or even its whole character. You can pray, and you can read chapters. More children and teachers will come in as you read, to swell the responses; and you can afford to be very polite to your singers when they do arrive, for the sight of the difference they have caused in the school routine will do more than any words to show that their presence is necessary. The children, too, will quickly improve.

Some will always be late, but if it is not known exactly when school really opens a great many will be late.

Methodism in the Lessons of the Second Quarter.

BY D. A. WHEDON, D.D.

SEVERAL questions of interest arise in the lessons of the quarter, among which is that of rebaptism in Lesson I. The fact, briefly stated, is that about a dozen persons who had been baptized as disciples of John were by St. Paul's direction baptized into the name of Jesus. But since John's baptism was not Christian baptism, no warrant is here furnished for the rebaptism of one who has been already baptized into the name of the holy Trinity. The nature of the rite as one of consecration forbids it. Methodists do not practice it. They do not think that the character or belief of the administrator affects the validity of the rite. Nor do they hold it proper to rebaptize by one mode a person who has been previously baptized by another. His dissatisfaction is not the fault of the ordinance.

"Christ crucified," in Lesson III, is both the central fact and the central doctrine of the divine philosophy. Without it, it may be a Greek, or Jewish, or Colossian, or Hindoo, or Boston philosophy, but it is not Christianity. Methodism lays special emphasis on the doctrine of the atonement as essential and fundamental, holding that salvation is made possible only by Christ's dying in the sinner's stead as a sacrifice for sin. It bases all spiritual life, all religious practice, and all sound theology upon this revealed fact. Evangelical Christians well agree here, although in adjusting this truth with others into a system there are some differences. Yet Liberalism, so-called, finds no saving virtue in Christ's death.

In Lesson X is shown the relation between our Lord's dying and some other truths in God's government. (1.) All are sinners, guilty and condemned. (2.) In his love, God set forth Christ, as the sinner's substitute, to be a "propitiation," or expiatory sacrifice, to appease his just wrath against sin. (3.) This sacrifice is the price of our redemption paid to justice to sustain law and government. (4.) It exhibits to the world God's "righteousness," that is, his justice as a Sovereign who must maintain law. (5.) It makes clear how he showed mercy to preceding ages, namely, in view of Christ's future sacrifice. (6.) It shows, too, how a holy and just Ruler can uphold his government, and at the same time grant pardon to sinners freely though conditionally. (7.) We see the safety to his government in a condition which requires an absolute surrender to God to serve him, in reliance upon that sacrifice as ground sufficient to save him; and (8.) The infinite grace which makes the condition of so great a boon one which is in the power of every man and every child. In our justification, then, four things are concerned: God's love as its origin; Christ's merit by his death; our faith as the condition and instrument; and God's act for us of pardon and accounting righteous. See Article IX.

The principle in Lesson IV is adopted by the Methodist Episcopal Church in its treatment of the question of amusements. Just as one might freely buy and eat flesh that had been offered as a sacrifice to an idol, but ought to refrain from a feast upon it in the idol's temple because others might misinterpret his act and be led by it into evil, so we are forbidden some things specifically, such as dancing and attending theaters and circuses, and then, generally, "such other amusements as are obviously of misleading or questionable moral tendency."

The Methodist view of the resurrection of the body is forcibly taught in Lesson VI. At the sound of the trumpet on the last day, the bodies of those then living on the earth will instantaneously undergo a change, making the corruptible incorruptible and the mortal immortal. The body then will be formed of the very same matter and substance that enter into it the moment before. The mortal body will not be shuffled off and an immortal one put on; the change is not an exchange of the old body for a newly created one. Thus is pictured before us precisely what the resurrection will do for the dead.

The final glorification of the believer (Lesson XI) is the fixed purpose of God. Methodism teaches that foreknowledge is an attribute of God, belonging to his nature, while his predestination is an act, and that the former must precede the latter. Calvin, on the contrary, taught that God foreknows an event because he has decreed it. Thus Methodism is in entire accord with the lesson, which bases God's action upon what he foresees as man's free act in accepting the divine call to faith, and his free fidelity to the end.

As to Lesson XII, we can only refer to Article XXIII, with the note appended, and the General Rule mentioning among evils to be avoided, "particularly speaking evil of magistrates and ministers," meaning, not clergymen, but ministers of the government.

Our Home Readings.

BY J. F. WILLING.

A body of soldiers under good drill is a handsome sight. There is something inspiriting in being one of a large number of people who are doing the same thing at the same time. One who has joined such a body feels that he must keep step with the rest, and that may hold him to diligence when higher motives relax into feebleness. This is one of the basal principles of all organization. It is one grand reason of the efficiency of the International Sunday-school Lessons. It tells as certainly in favor of the home readings.

Family Bible-reading must be selected. It is not wise to read the Book through consecutively at family prayer. Some portions of it are chronological, of great importance in identifying the Messiah, yet they cannot be of interest to common readers. Other parts contain the Hebrew ritual, which is interesting only to careful Bible students.

Since the home readings must be selected, it saves time to have them selected in advance, and we are surer of a judicious arrangement if this work is done by a committee that brings to the

work thorough biblical knowledge and careful study.

Every member of every family ought to be in Sabbath-school, unless physically or mentally unfitted for the effort. The home readings keep the lessons of the coming Sabbath before the mind all the week, and create about it a bracing atmosphere of interest. They stimulate inquiry into its meanings. They help a habit of questioning, and of fixing attention upon a certain point. They fill up the gaps in the history by giving the intervening events.

They help in the grouping of facts about a given topic so as to enable it to take strong hold upon the mind. The Bible touches upon all knowledge. It is cyclopedic. It needs to be studied by subjects. To read it consecutively or in portions selected at random, and with reference only to the amount of time that it is proper to give, is usually like hurrying through a picture gallery without a plan, or catalogue, or guide—catching glimpses of something fine and grand that would certainly be a delightful study, but that leaves small impression or knowledge for the enrichment of mind and heart.

As well hope to master English literature by reading through Lippincott's "Gazetteer," as to expect the best help from the Bible by reading it indiscriminately or mechanically.

The young people will be more constantly interested in family worship if the lesson they are to teach or study on the following Sabbath is the subject of reading and passing comment each day of the week.

There is beauty and strength in this uniform daily reading of Scripture. There has been inconvenience to some in the change of time-keeping and the movement toward uniformity throughout the United States, but it is believed that the change will subserve important interests. The exercise of reading God's word in the family will be given dignity, weight, and character by the knowledge that a hundred thousand groups of people are using the same lesson at the same time.

This massing of attention upon a given point will influence those public instructors—the religious editors. Who knows but the time may come when the daily papers will publish the morning lesson with some sharp, brisk comments and illustrations! Chimerical as that proposition appears, a hundred years ago, when Hannah Ball and Robert Raikes took their little company of urchins to the church to try the first Sunday-school experiment, it would have seemed far more visionary to prophesy a Sabbath-school in every church, Sunday-school book-stores and publishing houses in every city, uniform lessons with all manner of helps, and comments upon the lessons in every religious paper.

Let us all adopt the home readings for our family worship; and by so much we may hasten the time when all people shall learn to live by the word of God.

Opening and Closing Services for Second Quarter of 1884.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

School. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

Supt. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

School. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Supt. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

School. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Supt. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

School. Thanks be unto God for his unspeakable gift.

III. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

Supt. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

School. If there be any virtue, and if there be any praise, think on these things.

Supt. And the peace of God, which passeth all understanding, shall keep your hearts through Christ Jesus.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

HOUGHTON LIBRARY PACIFIC SCHOOL OF RELIGION

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS AND EPISTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

A. D. 54.] LESSON I. PAUL'S THIRD MISSIONARY JOURNEY. [April 6.

Acts 18. 23-28, and 19. 1-7. [*Commit to memory verses* 24-26.]

23 And after he had spent some time *there*, he departed, and went over *all* the country of Ga-la'ti-a and Phryg'i-a, in order, strengthening all the disciples.

24 And a certain Jew named A-pol'los, born at Al-ex-an'dri-a, an eloquent man, *and* mighty in the Scriptures, came to Eph'e-sus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aq'ui-la and Pris-cil'la had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into A-cha'ia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightly convinced the Jews, *and that* publicly, showing by the Scriptures that Je'sus was Christ.

1 And it came to pass, that, while A-pol'los was at Cor'inth, Paul having passed through the upper coasts came to Eph'e-sus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Je'sus.

5 When they heard *this*, they were baptized in the name of the Lord Je'sus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

General Statement.

We turn from the Epistles once more to the story of the Acts, and catch a glimpse of the apostle Paul hurrying among the isles of the Ægean, pausing a few weeks at Ephesus, where he awakened a deep interest in the hearts of the worshipers in the synagogue: then hastening onward to Palestine, where he gave greeting to the mother Church, and thence sought the companionship of the beloved ones at Antioch. After the apostle had left Ephesus, and was beginning his third missionary journey among the highlands of central Asia Minor, there came to Ephesus one whose largeness of mind and gifts of teaching made a deep impression upon the worshiping community of that metropolis. Apollos, of Alexandria, brought to the synagogue his stores of Bible lore, his brilliant powers of oratory, his deep spiritual insight. He stood on the verge of the Gospel, a disciple of John the Baptist in the wilderness, but almost in sight of the Promised Land. The tent-maker and his wife, Aquila and Priscilla, who had enjoyed a year's fellowship with Paul, listened to Apollos in the synagogue, and saw in him a worthy soil for the Gospel seed. They took him to their home, and Apollos sat at the table, a listener, where Paul had sat as a teacher. His quick mind caught at the truth, and saw it in all its aspects. Apollos stepped forth from the wilderness into Canaan, and became a rejoicing Christian. Longing to know more of the Gospel as taught by Paul, he sailed over to Corinth, where his rare gifts made him a leader in the Church, and his generous spirit averted the danger of a schism among its many parties. Years after we find him named among the choice friends whom the apostle Paul longed to see when age came creeping on. Titus 3. 13. Had Apollos after his conversion remained at Ephesus, he might have met Paul there, for soon the apostle came, prepared now to lay the foundation for a mighty Church of God in the very midst of Satan's seat. He found first a small body of men, who, like Apollos, were in the dim light of John the Baptist's teaching, but soon were led forth into clearer experience and a more definite testimony.

Explanatory and Practical Notes.

Verse 23. Some time there. At Antioch, the city which Paul now regarded as his home, and the starting point of his labors in the Gospel. **He departed.** On his third missionary journey, in A. D. 54. **The country of Galatia.** The northern-central province of Asia Minor, which Paul had visited in the second journey. (Lesson V, First Quar.) It was inhabited by a brave, impulsive, but fickle people of Celtic origin. **Phrygia.** A large district south-west of Galatia, most of which was embraced in the province of "Asia." Paul had visited some portions of it on his first missionary journey. Acts 14. **In order.** Not a hasty journey through the province, but a careful tour, inspecting the Churches and establishing new centers of Gospel influence. **Strengthening.** Rev. Ver., "stablishing." By giving counsel, encouragement, and admonition. (1) *Young disciples need help from those who are older in the way.*

24. A certain Jew named Apollos. Concerning this remarkable man, one of the greatest in the early Church, and perhaps the author of the Epistle to the Hebrews, we know no more than is here related, except for a few hints in 1 Corinthians. **Born at Alexandria.** The great sea-port of Egypt, and the second city of the Roman Empire, founded by Alexander the Great. It was a great literary center, having the largest library in the ancient world. The Jews formed a third of its half million population, and were rich, intelligent, and far more liberal in their views than those of Jerusalem. Hence Apollos grew up in an atmosphere of thought which fitted him to receive "the Gospel according to Paul." **An eloquent man.** Rev. Ver., "a learned man." It means a man of full knowledge and able to utter it. **Mighty in the Scriptures.** Thoroughly acquainted with the Old Testament, (the only Scriptures then in circulation,) and powerful in presenting their meaning. (2) *See in this man's history the benefit of early training in the word of God.* **Came to Ephesus.** This was soon after Paul's brief visit to Ephesus, (Acts 18. 18-21,) and before his second, when he stayed longer. The interest of the worshipers was quickened by Paul's words, and they were eager for the truth.

25. Instructed in the way of the Lord. Literally, "taught by word of mouth." The connection indicates that some follower of John the Baptist had given Apollos the knowledge of his teaching concerning Jesus. **Fervent in the spirit.** Of a warm and earnest heart, ready to receive the truth, and quick to apprehend it. **Taught diligently.** Rev. Ver., "carefully." It means, that up to the measure of his knowledge, he was not only faithful, but clear and accurate in his instructions. **The things of the Lord.** The truth concerning Christ, the expected Messiah. It is doubtful whether he mentioned or knew Jesus by name. He probably proclaimed Christ as John the Baptist had proclaimed him, as one at hand, whose coming was to be prepared for by righteousness and repentance from sin. **Only the baptism of John.** He was in the expectant condition of those who received baptism from John, pledged to accept the Redeemer, and recognizing that deeds and not forms of service were the best preparation for his coming. His candid nature, quick understanding, knowledge of Scripture, and hunger for the truth, made him a fit hearer for the Gospel.

26. Began to speak boldly. As far as he grasped the truth, he was ready to proclaim it. (3) *The one that bears testimony up to the measure of his knowledge and experience will gain greater light.* **In the synagogue.**

The meeting-place of the Jews for worship and reading the Scriptures; in which any Jew possessed liberty to speak. **Aquila and Priscilla.** A Jewish couple who had received Paul to their home at Corinth, and aided him in the Gospel, as well as in the tent-making trade. They had accompanied Paul to Ephesus, and remained there while he went on to Jerusalem and Antioch. **Had heard.** They recognized the brilliant gifts and the warm heart of the young Alexandrian, and saw, too, that he was as yet only in the morning twilight of the Gospel. **They took him unto them.** Received him to their home, as they had received Paul. (4) *The Christian home is the place of religious power.* **Expounded unto him.** They told him the story of the Saviour's life, death, and resurrection, and of the plan of salvation as preached by Paul; all of which knowledge his nature and training admirably fitted him to receive; so that at once he stepped out of the twilight into the full noon.

27. Disposed to pass into Achaia. As Paul was now distant, and perhaps the disciples did not know where to find him, Apollos chose to visit that Church which had received his latest instructions. **Achaia.** The Roman province of Greece, of which Corinth was the capital. It was an easy voyage westward across the Ægean Sea, among the storied isles of Greece. **The brethren wrote.** The first recorded instance of a Christian letter of commendation, showing that intercourse and fellowship subsisted among the scattered bands of disciples. **When he was come.** He found at Corinth a Church mainly composed of Gentiles, with some few Jews, but embracing many shades of thought, from narrow Judaism to ultra-Gentilism. **Helped them much.** By his knowledge of Scripture, his clear insight into the Gospel, and his eloquence in teaching. Perhaps the Epistle to the Hebrews gives some of his views and methods of address. We could well imagine that a congregation listening for the first time to the eleventh chapter of Hebrews would be "helped much." **Which had believed.** The seed which Paul had sown Apollos now watered, and the Spirit caused it to grow. 1 Cor. 3. 6. **Through grace.** The belief of the disciples was through the grace of God.

28. Mightily convinced the Jews. Rev. Ver., "powerfully confuted." His eloquence and knowledge overcame all their arguments, so that they could not answer, though they might not be convinced. **Jesus was Christ.** This was the central thought of all teaching to Jews, the Messiahship of Jesus. So strong was his magnetic power that a party grew up whose members said, "I am of Apollos:" but he refused to be placed in antagonism to Paul, left the Church, and there is no record of his return to it.

1. The upper coasts. Not sea-coasts, but "upper country," (Rev. Ver.,) the inland provinces of Galatia and Phrygia. **Ephesus.** The metropolis of Asia Minor, in the province of Lydia. It was a Greek city, given up to the worship of Diana, but like all commercial cities, containing many Jews. Paul's stay at this time lasted for nearly three years, and resulted in one of the most influential Churches of the apostolic age. **Finding certain disciples.** Certain men who, though defective in their views, were still accounted disciples of Christ. They may have received instruction from Apollos before his full enlightenment.

2. He said unto them. Prompted, perhaps, by noticing the deficiency of their spiritual gifts. **Have ye received the Holy Ghost?** Rev. Ver., "Did ye receive the Holy Ghost when ye believed?" The gifts of the Spirit promised to believers, in an inward peace and joy and a clear testimony, accompanied by "speaking with tongues." (5) *A living experience of the Gospel will be manifest to others.* **We have not so much as heard.** They had heard of Gospel morality and Gospel worship, but not of a Gospel theology nor a Gospel experience: for they, unlike Apollos, had not met Aquila and Priscilla. (6) *A Gospel without the Holy Ghost is a shell without the life.*

3. Unto what then. Paul regarded that the baptism of the Gospel was the seal of the Spirit as well as the Saviour. **John's baptism.** They stood where Apollos had stood before them: perhaps on lower ground, for they lacked his ripe knowledge and quick power to apprehend truth.

4. John verily baptized. Paul did not underrate the importance of John's work, but gave him full honor as the forerunner of Jesus the Christ. **Baptism of repentance.** In baptism they had pledged themselves to turn from sin and seek God, which is the true repentance. **Believe on him.** That is, by accepting Jesus as the Messiah; so that the baptism of John was a foretoken of a baptism in the name of Christ.

5. When they heard this. The full exposition of the principles named in the preceding verse. **Baptized in the name.** Rev. Ver., "unto the name." This indicates that Jews as well as Gentiles received baptism upon profession of their faith in Christ.

6, 7. Paul laid his hands on them. The outward form of endowment with the Holy Spirit, imparted generally by apostles only. **The Holy Ghost.** Manifested by the same tokens as had appeared on the day of Pentecost. **Spake with tongues.** Not in different languages, but in rapturous exclamation, glorifying God. The gift has long ceased its manifestations in the Church, and cannot now be fully defined. **Prophesied.** Not necessarily in prediction of the future, but rather speaking with divine illumination upon the Gospel. **About twelve.** Named to show that the Church at Ephesus was not composed entirely of these men.

HOME READINGS.

M. Paul's third missionary journey. Acts 18. 23–28; 19. 1–7.
Tu. The Holy Ghost symbolized. Ezek. 37. 1–14.
W. The Holy Ghost. Isa. 59. 16–21.
Th. The Holy Ghost promised. Matt. 3. 1–12.
F. The Holy Ghost upon disciples. Acts 2. 1–12.
S. The Holy Ghost upon Gentiles. Acts 11. 1–18.
S. Diversities of gifts. 1 Cor. 12. 5–13.

GOLDEN TEXT.

And when Paul had laid his hands upon them, the Holy Ghost came on them. Acts 19. 6.

LESSON HYMN. 7.

Hymnal, No. 267.

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme—and reign alone.

TIME.—A. D. 54. Nero, emperor of Rome; Quadratus, prefect of Syria; Felix, procurator of Judea; Ananias, high-priest of the Jews.

PLACE.—Ephesus, in Asia Minor.

CONNECTING LINKS.—1. Paul, on his way to Palestine, stops at Ephesus. Acts 18. 18–21. 2. Paul's visit to Cesarea, Jerusalem, and Antioch. Acts 18. 22.

DOCTRINAL SUGGESTION—Christian baptism.

Monthly Missionary Meeting.—Topics: 1. The missionary spirit among Christians. Luke 4. 18. 2. Missions in Northern Europe.

QUESTIONS FOR SENIOR STUDENTS.

1. Apollos at Ephesus, v. 23–28.
Why was Paul absent, and where, at this time?
Who was Apollos?
What if here related of him?
What traits of character did he show?
How did he show a teachable spirit?
What did he do in Achaia?
What was his method of preaching?
How did it compare with Christ's method, in Luke 24. 26, 27?

2. Paul at Ephesus, v. 1–7.
When did Paul come to Ephesus?
Whom did he there find?
What did he ask, and why?
How was he answered?
What was the purpose of John's baptism?
Wherein did it differ from Christian baptism?
What followed the baptism of these men? [See GOLDEN TEXT.]

Practical Teachings.

Where are we taught in this lesson—

1. The value of knowledge of the Scriptures ?
2. That Christ is shown in the Old Testament ?
3. That we should believe in Christ Jesus ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Apollos at Ephesus, v. 23–28.
Of what city was Apollos a native ?
What qualified him for teaching ?
In what had he been instructed ?
What spirit had this training wrought in him ?
How did he show his fervency of spirit ?
Where did Apollos teach ?
Who became his teachers in spiritual things ?
What new truth did he preach in Achaia ?

2. Paul at Ephesus, v. 1–7.
In what city of Achaia did Apollos preach ?
To what place did Paul return ?
What question did he put to the new disciples ?
What was their answer ?
What baptism had they received ?
What must follow repentance ?
What had been promised to all believers ? Acts 2. 38.
How may we receive the Holy Spirit ? Luke 11. 13
What effect had Paul's teaching upon the Ephesians ?
Upon how many did the Holy Ghost fall ?

Teachings of the Lesson.

Where in this lesson are we shown—

1. The advantage of a knowledge of God's word ?
2. The power of an earnest spirit ?
3. The gift of the Holy Spirit through faith in Jesus ?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul go on his third missionary voyage ? **Through Galatia and Phrygia.**
What was his chief work ? **Encouraging and strengthening the disciples.**
Who came to Ephesus in Galatia ? **Apollos, a learned Jew.**
Of whom did he speak in the synagogue ? **Of Jesus, the coming Messiah.**
How did Priscilla and Aquila help him ? **They taught him more about Jesus.**
To whom did the brethren introduce him ? **To the Christians in Achaia.**
In what city did Apollos publicly dispute with the Jews ? **In Corinth, the capital of Achaia.**
What did he prove to them ? **That Jesus was the Messiah.**
How did he prove this ? **By the Holy Scriptures which they believed.**
Where was Paul at this time ? **In Ephesus.**
Whom did he find there ? **Certain disciples.**
What did Paul ask them ? **If they had received the Holy Spirit.**
What was their reply ? **That they had not heard of the Holy Spirit.**
What did Paul do ? **He baptized them, and laid his hands upon them in the name of Jesus.**
What followed ? **The Holy Spirit came upon them.**

Words with Little People.

When will the Holy Spirit come into our hearts ? When we are ready to hear about him. When we believe God's word about him. When we open our hearts to him. When we are willing to let sin go, that he may abide. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."

THE LESSON CATECHISM.

[For the entire school.]

1. What is said of Apollos ? **He was mighty in the Scriptures.**

2. What did he do ? **Taught the things of the Lord.**

3. What did Paul ask the disciples whom he met at Ephesus ? **"Have ye received the Holy Ghost ?"**

4. When Paul had spoken to these disciples, in what were they then baptized ? **In the name of the Lord Jesus.**

5. What followed the laying on of hands on those who were baptized ? **The Holy Ghost came on them.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Apollos, the Inquirer after Truth.

I. An Intelligent Inquirer.
Learned ...mighty in the Scriptures, (Rev.Ver.) v. 24.
"Thou hast known the holy Scriptures." 2 Tim. 3. 15.
"The Scriptures....testify of me." John 5. 39.

II. An Earnest Inquirer.
Fervent in the spirit. v. 25.
"Fervent in spirit; serving the Lord." Rom. 12. 11.
"Do it with thy might." Eccles. 9. 10.

III. A Testifying Inquirer.
Began to speak boldly. v. 26.
"Give, and it shall be given." Luke 6. 38.
"Preached Christ....increased the more." Acts 9. 20, 22.

IV. A Teachable Inquirer.
Aquila and Priscilla....took him. v. 26.
"Give....to a wise man....yet wiser." Prov. 9. 9.
"Be clothed with humility." 1 Pet. 5. 5.

V. An Enlightened Inquirer.
The way of God more perfectly. v. 26.
"Seek, and ye shall find." Matt. 7. 7.
"Unto a perfect man." Eph. 4. 13.

VI. A Gospel Worker.
1. *Helped them much which had believed.* v. 27.
"I have planted, Apollos watered." 1 Cor. 3. 6.
2. *Convinced the Jews.* v. 28.
"Wisdom....not able to gainsay." Luke 21. 15.
3. *Showing by the Scriptures.* v. 28.
"Expounded....in all the Scriptures." Luke 24. 27.

ADDITIONAL PRACTICAL LESSONS.

The Needs of Young Disciples.

1. Young disciples need supervision and the care of the Church. Paul frequently revisited his Churches to strengthen the disciples. v. 23.

2. Young disciples need knowledge of the word of God. It was the fullness with which Apollos knew the Scriptures which enabled him to enter into faith so rapidly. v. 24.

3. Young disciples need to testify to that measure of experience which they possess. By boldly declaring the truth as far as he knew it, Apollos was led to clearer knowledge. v. 25, 26.

4. Young disciples need instruction in the Gospel from those of advanced knowledge and deeper experience. v. 26.

5. Young disciples need the encouragement and assistance of Church fellowship. v. 27.

6. Young disciples need to work in the Gospel for their own growth, and the upbuilding of the Gospel. v. 27, 28.

7. Young disciples need the searching of their experience by wise and skilled leaders in the Church. v. 1, 2.

8. Young disciples need, most of all, the endowment of the Holy Spirit from on high.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHO does not like a gift? And who would hesitate to claim a valuable gift that awaited him, if he only knew of its existence?

Our lesson to-day is about a gift. We read, in this passage of Scripture, of three preachers. The one prophesied of the gift; the second was for a time ignorant of the fact that there was such a thing for him; the third was the means of its bestowal on many others.

The first preacher to be noticed is John the Baptist. Chap. 18. 25; 19. 3. We read of his "baptism." He had baptized "unto repentance," warning his hearers to "flee from the wrath to come," and to believe on Him that should come after him, that is, on Christ Jesus. When he bade those who came to his baptism "do works meet for repentance," he could give them no power whereby they might be enabled to carry out his directions. He baptized only "with water." But he had not left them hopeless. He promised them a great gift from "Him which should come after," a gift sufficient for all their need. "He shall baptize you with the Holy Ghost." And so it came to pass. In smaller measure during the life of Christ on earth, (John 7. 39; 14. 7,) in rich measure after his ascension to heaven, the Holy Ghost was poured out. Chap. 2. 33. Once the gift was bestowed before baptism, (chap. 10. 44, 47,) but generally after. Chap. 8. 15, 17; 9. 17.

Now look at the next preacher, Apollos. In outward gifts and attractions he was superior to the great apostle of the Gentiles. "An eloquent man." See 2 Cor. 10. 10. Besides this he was fervent in spirit, bold of speech, and diligent (or "careful," Rev. Ver.) in his teaching. Having been instructed "in the way of the Lord," he was eager to impart the same knowledge to others. He could tell his fellow-countrymen of the Messiah, who had come. He could tell them of the life and death and resurrection of Jesus, and he was not afraid to do so. Yet this earnest, brilliant preacher made very little impression at Ephesus. Some few believed his words, but there was no movement, no stir, either among Jews or Gentiles. How can we account for it? He needed something himself. What was the secret of Peter's success on the day of Pentecost? He had the promised gift. This was evidently what Apollos lacked. He went no further than the baptism of John. He knew not of the baptism with the Spirit. A little later, at Corinth, we find him preaching with marked success. Ver. 27, 28; 1 Cor. 1. 12. What made the difference? He had had "the way of God" more perfectly expounded to him. He had heard of the gift of the Spirit. He had received it himself, and now worked in the power of it.

Now for our third preacher. We find him on his third missionary journey, after visiting the Church at Jerusalem, and spending a short time at Antioch. He is going through Galatia and Phrygia visiting the Churches he had founded there. What gave him such success in preaching the Gospel? See what he says in writing to the Corinthians: "My speech" was "in demonstration of the Spirit and of power." 1 Cor. 2. 4. He was in possession of the great gift, and so his labor brought forth fruit. And not only this, but through his preaching his hearers also become partakers of the gift. The disciples in Galatia had received the Spirit. (Gal. 3. 2; 5. 16–26.) So it was not for preachers only.

But when Paul came to Ephesus, he found some disciples who had not received the gift, who had not even heard about it. They were probably converts of Apollos, and he could not tell them before he knew of it himself. So they had gone without. They knew that the Lord Jesus had died for them, but they did not know how they might live to him. They knew nothing of one coming to dwell within them, to guide and keep them, and enable them to do right. Now they heard it was meant for them too, they were anxious to have it. They were baptized "in the name of the Lord Jesus," that is, according to his directions, (Matt. 28. 19,) "in the name of the Father, and of the Son, and of the Holy Ghost," and then, when Paul laid his hands upon them, they received the gift.

Now ask three questions:

1. *For whom is the gift intended?* What did John the Baptist say about it? "He shall baptize you with the Holy Ghost," speaking without restriction to those who believed. What did Paul think? He was surprised that the converts at Ephesus had not received it. And we will examine one more preacher: what did Peter say in Acts 2. 38, 39? No restriction! All who believe in Jesus may have that gift, and ought to have it.

2. *How is the gift to be obtained?* Sometimes it followed the laying on of hands. But this was done by none but the apostles. How did Apollos receive it? Not through Priscilla and Aquila, for they were not apostles. What does John the Baptist say? "He shall baptize you." The gift comes from Christ. He gave it sometimes through his apostles, sometimes without them, as in chap. 10. 44. We may have it direct from him

3. *Of what use is the gift to us?* We are not all going to be preachers, like Paul and Apollos; nor were Priscilla and Aquila; nor were the Ephesian converts. But what a beautiful life was led by Priscilla and Aquila! Though only people in business, of what use they were to Apollos—of what value to Paul—what true helpers in the Lord's work! See Rom. 16. 3, 4. This life was not led in their own strength, but in the power of the Spirit. And if we need not, like the Ephesian converts, to "speak with tongues," (a special sign given in those times,) we do need, and desire, if belivers, to "magnify God!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Preliminary to "Paul's Third Journey," show the routes of his first and second journeys, without going

into detail....Draw on the map the places of the journey in this lesson—Antioch, Tarsus, Galatia, Phrygia, Ephesus, and outline the story....Present the life and character of Apollos as here shown, exhibiting Apollos as a type of the sincere truth-seeker. (See Analytical and Biblical Outline.)....Show from this lesson what are the needs of young disciples, or inquirers, as given in the Additional Practical Lessons....Or we may take the lesson as presenting the most important helps to growth in grace: 1.) The pastorate—Paul on his journey; 2.) The Scriptures, v. 24; 3.) The public worship—synagogue; 4.) The Christian home—Aquila and Priscilla; 5.) Christian fellowship, v. 27, 28; 6.) The class-meeting—illustrated by Paul's inquiry, v. 2-4; 7.) The ordinances of the Church—baptism; 8.) The Holy Spirit, v. 6....ILLUSTRATIONS. It is said that the queen bee in the hive is fed upon different food from the other bees, and grows to size and strength above the rest. So Apollos grew to greatness by feeding upon the Scriptures....Michael Angelo, when an old man past ninety, and almost blind, was found in a garden feeling of an ancient statue which he could scarcely see, and when asked what he was doing, answered, "I am learning still!"

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 24: Poetical, 1057; Prose, 1864. Ver. 25: Prose, 8328. Ver. 26: Prose, 462. Ver. 28: Prose, 663. Ver. 1: Poetical, 3403. Ver. 2: Prose, 3002, 9562. Ver. 3: Prose, 268, 6683. Ver. 4: Poetical, 3629; Prose, 4963. Ver. 5: Prose, 6685. Ver. 6: Prose, 9563.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Law and the Gospel.*

Ask questions about John the Baptist. Who cut off his head, and why? Did John live before Jesus was crucified, or after? What did John teach the people? Lead children to see that John taught only the law, telling people to be sorry for their sins and stop them, not knowing how they could do this—by opening their hearts to the Holy Spirit.

THE TEACHING OF APOLLOS.

Tell that Apollos had learned of John the Baptist, but not of Jesus. Print "Ephesus," and tell that Paul went to that city from Corinth. Ask with whom Paul stayed at Corinth, and tell that he took Aquila and Priscilla with him to Ephesus, leaving them there while he went on to Jerusalem. Then tell how Apollos came to Ephesus, and began to preach. What could he preach if he did not know Jesus? He preached the law, and told people that it was very bad to sin, and that God would punish sin, and they must stop sinning right away. Aquila and Priscilla heard him, and they invited him to their house, and told him how Jesus died for our sins, and then sent his Holy Spirit to live in our hearts and conquer sin for us. Teach that we are not strong enough to conquer Satan, but the Holy Spirit can, and he is the Light which shows us all our sin, and shows us, too, what to do with it.

THE TEACHING OF PAUL.

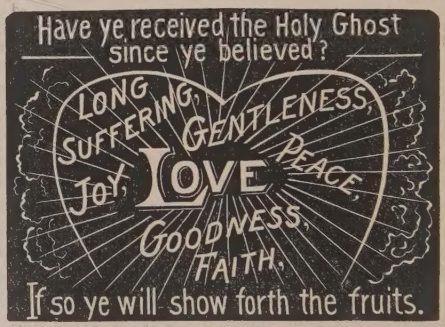
After Apollos, who had gladly heard about Jesus, and had gone away to Corinth to tell the people there about him, had been gone a little while, Paul came back to Ephesus. There he found twelve men who believed what John had taught, but who knew nothing about Jesus. They said they had never heard of the Holy Ghost. Paul prayed with them, and laid his hands upon them, and then the Holy Ghost came, and God gave them great power.

PRACTICAL TEACHING.

Put a heart on the board with "Jesus" in it, and a dove above. Teach that Jesus living in the heart by his Spirit is the Power that conquers sin, and that this is the Gospel. Make a yoke, or show one cut from paper, and teach that this is the picture of the law. The law says, "Must." Jesus says, "May." Show the children that if they are under the law they are trying to do right, and failing very often, because it is self that tries. The Gospel lets Jesus try, and he never fails.

Blackboard.

BY J. B. PHIPPS, ESQ.



This is to teach that if ye have believed in Christ, and have received the gift of the Holy Spirit through faith in Jesus, then will ye show forth in your every-day life the fruit of the Spirit, as it appears in the heart.

Will the Holy Spirit come into my heart? He cannot abide in an impure heart. Sin in the heart will keep him out. Give your heart to Christ, and he will send the Comforter.

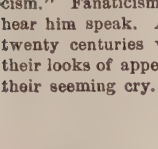
Lesson Word-Pictures.

"Did you hear Apollos to-day!" asks one. "Yes," says another. "Did he touch you?" "No." Why not? we ask. It is an interesting sight, is it not—Apollos, with his intelligent, devout face, standing up in the synagogue, and making his earnest, manly, brave appeals? And yet what is the matter? Why do not his words, so apt, sent with such direct aim, go deep into the souls of his hearers? They are missiles that fail to burn deep because not on fire all the way through. O fire of the Holy Ghost, descend and kindle into flame this soul and his utterances! And who can describe that hour in whose stillness and seclusion the Holy Ghost came down and made Pentecost a reality to this soul? His words are melting hard wills now. "Did

you hear Apollos to-day?" again asks a synagogue-listener of his neighbor. "Yes." "Did you see the people melt down at his words?" "Yes, and its fanaticism." Fanaticism? Follow Paul to Ephesus. Go and hear him speak. Across the weary interval of nigh twenty centuries we see their eager faces. We note their looks of appeal. "Give us the new blessing" is their seeming cry. How readily they go forward to baptism! With what submissive hearts they bow their heads, and there stands Paul laying his hands on them! Moment of suspense and strange hush! No whir of wings may be heard as of messenger coming down. No flame may be seen flashing through the air. Pentecost has come, though, and into the mystic utterances of the Holy Ghost their speech is let loose. They not only speak with tongues, they prophesy.

A. D. 54.] **LESSON II. PAUL AT EPHESUS.** **[April 13.**

Acts 19. 8-22. [*Commit to memory verses* 8-10.]



8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Ty-ran'nus.

10 And this continued by the space of two years; so that all they which dwelt in A'si-a heard the word of the Lord Je'sus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Je'sus, saying, We adjure you by Je'sus whom Paul preacheth.

14 And there were seven sons of *one* Sce'va, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Eph'e-sus; and fear fell on them all, and the name of the Lord Je'sus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Mac-e-do'ni-a and A-cha'ia, to go to Je-ru'sa-lem, saying, After I have been there, I must also see Rome.

22 So he sent into Mac-e-do'ni-a two of them that ministered unto him, Ti-mo'the-us and E-ras'tus; but he himself stayed in A'si-a for a season.

General Statement.

We come now to the account of one of the most important periods in the life of the apostle Paul—his ministry at Ephesus. He was in the largest city in Asia Minor, called "the eye of Asia;" a city of magnificence, with a temple which was one of the "seven wonders of the world;" a theater hollowed out of the rocky hill-side, seating fifty thousand people; an artificial harbor, where flaunted the flags of all nations, and a people who were distinguished alike for luxury, for riches, for idolatry, and for wickedness. Here Paul remained longer than at any other city, for while three weeks sufficed for Thessalonica, and a year and a half for Corinth, three years were occupied in labor at Ephesus. Here his ministry was signalized by miracles, in some respects more surprising than any others in the history, for they were wrought without his personal presence, by the virtue transmitted through the handkerchiefs which wiped the sweat from his face, and the aprons that gathered the dust in his tent-shop. Here, too, the Church made its first formal separation from the synagogue, for after three months of controversy in the Jewish assembly, unable to endure the clamor of tongues and the strife of parties, he led the believers in Jesus forth, and formed a Christian congregation where they could worship in peace, a congregation which trained to a higher understanding of the Gospel than any other, for to it in after years he wrote an epistle in the very loftiest range of thought. Here, too, the Gospel gained a prominence which made it known "throughout all Asia," and a power which caused the worshipers in the idol temples perceptibly to decrease, foreshadowing the time when the kingdoms of this world shall bow under the throne of Christ.

Explanatory and Practical Notes.

Verse 8. He went into the synagogue. This gave him access not only to the religious element of the Jewish population, but also to such Gentiles as were thoughtful, inclined to worship the one God, and acquainted with the Old Testament Scriptures. Thus every-where the synagogue was the stepping-stone to the Church. **Spake boldly.** It required great courage to proclaim to these Jews a suffering Messiah, and to meet their scorn and hatred. (1) *The minister of the Gospel needs courage for his work.* **Three months.** His entire ministry in Ephesus was nearly three years long; this was the duration of it in the synagogue. **Disputing** Rev. Ver., "reasoning") **and persuading.** By arguments addressed to the intellect and appeals to the conscience. **Concerning the kingdom of God.** He set apart a spiritual kingdom, with Jesus Christ as its head, and the Gospel as its law; a very different kingdom from that expected by the Jews.

9. Divers were hardened, and believed not. Rev. Ver., "some were hardened and disobedient." The expression indicates continued action, "were becoming hardened." (2) *Truth hardens every heart which it does not melt.* **Spake evil.** (3) *Those who reject the Gospel are very apt to denounce its followers.* **Of that way.** Rev. Ver., "the way." This was a name used for the Gospel by those who accepted it. The disciples of Christ were spoken of as "those of the way." **Departed from them.** Withdrew from attendance upon the synagogue; another important step in the transition from a Jewish to a Gentile Christianity. **Separated the disciples.** Thus a Christian synagogue was established, all of whose worshipers were believers in Jesus. **Disputing daily.** Rev. Ver., "reasoning daily." Heretofore he had been content with a weekly meeting; now a part of each day is taken from the tent-making shop, for preaching the Gospel. **School of one Tyrannus.** An unknown man, whose name would indicate that he was a Greek, and the owner of a building hired by, or loaned to, the Christian Church. (4) *How small are the beginnings of great institutions!*

10. Two years. After the separation from the synagogue, and before the uproar related in the next lesson. During this time he worked at his trade as a tent-maker. Acts 20. 34. We can see the results of Paul's instruction in a Church whose members could understand and appreciate the lofty thoughts of the Epistle to the Ephesians, which was written to them some years after this. **All they which dwelt.** Not absolutely the entire population, but certainly a large fraction of it; for forty years after this, in one of the neighboring provinces, a heathen ruler wrote of the swarms who were "corrupted by this superstition," (Christianity,) and of the temples deserted. **Asia.** The Roman proconsular department in Western Asia Minor, embracing Mysia, Lydia, Caria and part of Phrygia. **Heard the word.** All the "seven Churches of Asia," of which Ephesus was the principal, were established at this time, besides Churches at Thyatira and Colosse.

Both Jews and Greeks. The Church at Ephesus, though composed of both elements, was largely Greek in its membership.

11, 12. God wrought. It is never said that the apostles wrought miracles except as instruments of the divine will. **Special miracles.** Remarkable, because wrought without personal contact, but through secondary instrumentalities. In this place where Satan's influence was so mighty, God wrought in a peculiar manner and degree to counteract the evil spiritual forces. **From his body.** Articles that had been brought into contact with Paul's body, and by the divine working showed a relation to Paul as the agent of the power of God. **Handkerchiefs.** Literally, "Sweat-cloths;" the pieces of cloth with which he wiped the perspiration from his face in the tent-making shop. **Aprons.** The workman's aprons worn while at his toil. (5) *We see here an illustration of the principle that power for good goes out from a man while he is engaged in the lowliest employments of life.* **Diseases departed and evil spirits went out.** Note the distinction between ordinary disease and the possession by evil spirits; a mysterious manifestation which seems to have been peculiar to that age.

13. Vagabond Jews, exorcists. Rev. Ver., "Strolling Jews;" Jews who wandered about from place to place, pretending to drive out evil spirits by the use of charms and magic formulas. They are referred to in the Greek and Latin literature of that age as numerous in all the great cities of the empire. Some of them, like Simon the sorcerer, (Acts 8. 9,) obtained great influence. I believe that their modern representatives are found in the ranks of spiritualism and clairvoyance. **Evil spirits.** In that age, when Satan was struggling for the world's dominion, and Christ came in person to oppose him, there was a peculiar power manifested by demons of entering into and controlling human bodies, even of boys and girls. See Mark 9. 21; 7. 25. **The name of the Lord Jesus.** Recognizing the power of that name when used by Paul, they thought to use it as a form of magic, without faith or a spiritual experience. They imagined the apostle was a sorcerer or "medium" like themselves. **We adjure you.** Addressed to the evil spirit. **Jesus, whom Paul preacheth.** As Jesus was a common name among the Jews, the descriptive clause was added. There is no evidence that these magicians were successful in their use of Jesus' name.

14. Seven sons. A band of brothers, confederated in evil. **Sceva.** Absolutely unknown, except for this event. **Chief of the priests.** He may have been a person of priestly rank, and, from his power as a sorcerer, of influence, hence referred to as a "chief person among the priests."

15. The evil spirit answered. Not the man speaking, but the demon occupying his body. **Jesus I know.** Even the devils know who Jesus is, recognize his his power, and dread it. **Paul I know.** The demons knew who Paul was, for he was doing more to undermine their power than any other living man. **Who are ye?** "What claim have you on our obedience?"

16. The man. Whose body was under the control of the demon, and possessed of preternatural strength, as in the case of the Gadarene demoniac. **Overcame them.** Rev. Ver., "Mastered both of them," that is, two of the seven brothers who had undertaken to dispossess the demon. **Naked.** Implying only that their outer garments were torn off, leaving on them the short tunic or shirt.

17. This was known. Rev. Ver., "became known," by swift report. **Fear fell on them.** An awe of such mysterious powers which could not be touched with impunity. Men felt that Jesus possessed power, and that Paul was under a divine protection, and reverenced them both. **Name of the Lord Jesus was magnified.** As superior to any other name, and overcoming with ease the magical arts for which Ephesus was renowned.

18. Many that believed. Who had mingled superstition with their Christianity, and consulted these wizards. (6) *There is a hint here of the wickedness of mingling Satan's service with Christ's.* **Showed their deeds.** Confessed their sins of witchcraft, and renounced them.

19. Many of them. Rev. Ver., "Not a few." The former *many* refers to consulters of wizardry; this to some of the wizards themselves. **Used curious arts.** That is, *magical arts;* arts which sought an evil knowledge of the spiritual world. If God forbids men to deal with spirits, it is safe to conclude that he forbids spirits to deal with men, and that if any spirits do give raps or tip tables, or present manifestations, they are evil and disobedient spirits. **Brought their books.** Books which contained forms of incantation and magic, and, being in manuscript only, were very scarce and valuable. **Burned them.** The only way to stop their evil influence, for if sold or given away, or kept, they would afford constant temptations. (7) *There are many books in the world now for which the best place would be the fire.* **Fifty thousand pieces.** The "piece of silver" was the Greek *drachma*, or its equivalent, the Roman *denarius*, worth about sixteen cents; so that the sum would amount to $8,000, which would then have ten times the purchasing power of the same sum now.

20, 21. So mightily grew. The power of the Gospel was shown in the reverence and awe it excited, the conquests which it won, and the self-denial which it inspired. **Purposed in the spirit.** Having a strong desire and intention, with a certain measure of divine influence attending it. **When he had passed through Macedonia and Achaia.** The two European provinces on the west of the Ægean Sea, where he had planted the Gospel on his second missionary journey. The reason for this resolve was that he had received news of dangerous divisions in the Church at Corinth, to quell which he wrote at this time the First Epistle to the Corinthians. **To go to Jerusalem.** He knew that the Church at Jerusalem was influenced by strong Jewish feelings of dislike toward the growing Gentile membership, and especially toward himself. Paul hoped to win its favor, and bring it into accord with the rest of the Christian body by a visit and a generous contribution to its necessities from the Gentile Churches. **Must also see Rome.** He felt a desire within, a call from without, and a command from above, all pointing toward the capital of the empire. He saw Rome, but it was as a prisoner in chains.

22. Sent into Macedonia. To gather the contributions, and prepare the way for his own coming. **Ministered.** Aided him in his work, and gave care to his physical needs, as his own health was delicate. **Timotheus.** His constant companion and assistant, from Lystra in Lycaonia. **Erastus.** One of Paul's many friends, of whom we know but little. **Stayed in Asia.** Finding opportunities of Christian work which he could not leave at once.

HOME READINGS.

M. Paul at Ephesus. Acts. 19. 8–22.
Tu. Paul's work at Ephesus. Acts 20. 17–28.
W. The Christian worker. 2 Tim. 2. 1–15.
Th. Opposition to the Gospel. 2 Tim. 3. 1–9.
F. Confession of sins. 1 John 1. 1–9.
S. False and true hearers. Heb. 3. 1–12.
S. Sowing and reaping. Psa. 126. 1–6.

GOLDEN TEXT.

And many that believed came, and confessed, and showed their deeds. Acts 19. 18.

LESSON HYMN. S. M.

Hymnal, No. 288.

Thy word, almighty Lord,
Where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin.

Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love, and joy, and peace.

Then let our hearts obey
The Gospel's glorious sound;
And all its fruits, from day to day,
Be in us and abound.

TIME.—A.D. 54 to 57. A period of three years, immediately following the time of the last lesson. For rulers, see Lesson I.

PLACE.—Ephesus, in Asia Minor.

DOCTRINAL SUGGESTION—The power of Jesus' name.

QUESTIONS FOR SENIOR STUDENTS.

1. The Kingdom of God, v. 8–12.
Where did Paul preach in Ephesus, and why there?
What was the theme of his preaching?

What was the result of his work?
From whom was a separation made, and why?
How far did the influence of the Gospel extend?
How was the power of Christ manifested through Paul?
How did this fulfill Mark 16. 17, 18?

2. The Kingdom of Satan, v. 13-22.
How was the power of Christ's name shown among wicked men?
What special case is here related?
What was the result of the attempt?
How did this aid the Gospel?
What was its wholesome effect upon believers? [GOLDEN TEXT.]
How was the sincerity of the confession shown?
What was the character of these books?
What was Paul's plan, and how was it accomplished?

Practical Teachings.

How are we here taught—

1. From whom to separate ourselves?
2. How to show sincere repentance?
3. What sacrifices we should make for Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Kingdom of God, v. 8-12.
How long did Paul labor in the Ephesian synagogue?
What did he talk about?
What is meant by the "kingdom of God?"
Why did the apostle cease his labors?
What place of teaching did he secure?
How long did he labor there?
How far did the work extend?
How were cures effected?

2. The Kingdom of Satan, v. 13-22.
Who attempted to imitate Paul's work?
In whose name?
Who are especially named as imitators?
What answer did the evil spirit give them?
What treatment did these men receive?
How did this incident affect others?
What did those who believed do?
What proof of their sincerity was given?
What was the value of their offering?
What test of sincerity did Jesus require? Luke 14. 27.
What must be given up when Christ is confessed?
What journey did Paul propose to make?
Where did he send two of his disciples?

Teachings of the Lesson.

Where in this lesson are we shown—

1. That unbelief shuts us out from the Gospel?
2. That spiritual power belongs only to true followers of Jesus?
3. That true repentance is followed by abandonment of all wrong-doing?

QUESTIONS FOR YOUNGER SCHOLARS.

How long did Paul preach in the synagogue at Ephesus? **Three months.**
Where did he then teach daily? **In the school of Tyrannus.**
Who was Tyrannus? **A teacher of knowledge.**
How long was Paul in Asia? **About three years.**
Who heard him preach during that time? **All the people, both Jews and Greeks.**
How did God bless Paul's work? **He gave him power to work great miracles.**
Who tried to cast out evil spirits? **Some vagabond Jews.**
How did they imitate Paul? **By using the name of Jesus.**
Who were some of these Jews? **The sons of Sceva, the high-priest.**
What did the evil spirits answer? **"Who are ye?"**
What did the evil spirit cause the man to do? **To drive them from the house, naked and wounded.**
How did this affect the people? **Fear fell upon all.**
Why? **They saw how great was the power of Jesus.**
What did many of the believers do? [Repeat the GOLDEN TEXT.]
How did some show their belief? **They burned their wicked books.**
What does this show us? **That we cannot believe in Christ and continue to do evil.**

Words with Little People.

Answer thoughtfully—
Can you love Jesus, and not let any one know it?
Can you love him, and not be ashamed of sin in your heart?
Can you love him, and not stop living an evil life?
"The face of the Lord is against them that do evil."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Paul do in the synagogue? **Spoke boldly concerning the kingdom of God.**
2. What miracles did God do by the hands of Paul? **Cured diseases and cast out evil spirits.**
3. What followed the failure of the mocking sons of Sceva to call forth the evil spirit? **The name of the Lord was magnified.**
4. What did the men of curious arts do? **Brought their books and burned them.**
5. What did this show? **The growing power of God's word.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Two Kingdoms.

I. THE KINGDOM OF CHRIST.
1. **Its Separation.** "*Departed....separated.*" **v. 9.**
"Come out....be ye separate." 2 Cor. 6. 17.
2. **Its Prominence.** "*All....in Asia.*" v. 10.
"A city....set on an hill." Matt. 5. 14.
3. **Its Power.** "*Special miracles.*" v. 11.
"Confirming the word with signs." Mark 16. 20.
4. **Its Self-denial.** "*Burned them.*" v. 19.
"Crucified the flesh." Gal. 5. 24.
5. **Its Growth.** "*Mightily grew.*" v. 20.
"My word....it shall prosper." Isa. 55. 11.

II. THE KINGDOM OF SATAN.
1. **Hardening.** "*Divers....hardened.*" v. 9.
"Through....deceitfulness of sin." Heb. 3. 13.
2. **Unbelieving.** "*Believed not.*" v. 9.
"An evil heart of unbelief." Heb. 3. 12.
3. **Slanderous.** "*Spake evil.*" v. 9.
"These speak evil....know not." Jude 10.
4. **Deceiving.** "*Exorcists.*" v. 13.
"Deceiving and being deceived." 2 Tim. 3. 13.
5. **Defeated.** "*Prevailed against them.*" **v. 16.**
"I beheld Satan....fall from heaven." Luke 10. 13.

ADDITIONAL PRACTICAL LESSONS.

The Duties of Believers in Christ.

1. Believers in Christ should be bold in confessing his name and pleading for his cause. v. 8.

2. Believers in Christ should separate from those who persistently dishonor and oppose their Master. v. 9.

3. Believers in Christ should give their active labor to extend the Gospel in the world. v. 10.

4. Believers in Christ should avoid all dealings with evil spirits v. 18.

5. Believers in Christ should confess their sins one to another. v. 18.

6. Believers in Christ should renounce all evil at whatever cost to themselves. v. 19.

English Teacher's Notes.

THE idea which lies at the root of the word "magic" is one very attractive to the human mind, and specially so to the young. A power beyond the

ordinary workings of nature, an insight and discernment superior to that of ordinary mortals, meets and gratifies our natural taste for the strange and wonderful. But while this taste may find ample gratification in the study of the less known works of God, "sought out of all that have pleasure therein," man has, from the very earliest ages, sought to satisfy it with spurious powers and false wonders, and it is to these that the term "magic" is commonly applied. A magician was one who feigned to be in communication with unseen spiritual existences, through whose means he was able to wield supernatural weapons, and even to bestow them on others. Although such practices were strictly condemned by the law of God, the Jewish people did not keep themselves altogether from the taint of them, while they were very general among the heathen nations.

One of the great strongholds of magical art in the ancient world was the city of Ephesus. Here it became a serious study. Books were written about it, and the "Ephesian letters" for inscription on charms and amulets were famous in all parts.

As now in modern missions to the heathen, magic was one of the great obstacles to the progress of the Gospel, and its devotees among the greatest enemies of the truth. At the outset of Paul's career we find him opposed by Elymas the sorcerer; at Philippi he drew on himself the anger of the people by delivering the poor girl supposed to be possessed by a "spirit of Python;" and at Ephesus he found himself again confronted by the magical practices of some, and the superstition of others. A battle was to be fought here between light and darkness, between the false and the true.

Paul had begun preaching "the word of the Lord," "the things concerning the kingdom of God," Christ crucified, and Christ exalted. When the Jews refused to hear he forsook the synagogue, and preached in a Gentile school, either hired, or lent for the purpose by a convert. He seems also during the two years of his stay in Ephesus to have made frequent visits to other cities in the neighborhood, since "all they that dwelt in Asia heard the word, both Jews and Greeks." It was probably during this period that the "seven Churches of Asia" were founded. Quietly, but surely, the truth gained ground, and the light of the Gospel spread.

Now, there were two ways in which the practicers of magical art might seek to oppose the work. Wherever the word was preached, there, we are told, that the Lord was with the preachers, "confirming the word with signs following." Mark 16. 20. And as the magicians of Egypt once opposed Moses, so, no doubt, those of Ephesus sought to weaken and nullify the effect produced by the "signs" which accompanied the word of Paul. "We," they would declare to the people, "can do things as great, and greater, than these Jews;" and it is never hard to produce a miracle when people are ready and willing to believe in it.

How was this move of the enemy met? Weapons were put forward which had not been needed in other places: "God wrought special miracles by the hands of Paul." When those who had felt the power of his words asked for the "handkerchiefs," or "cloths," that had touched his face, and the "aprons" used at his daily toil in the workshop, that they might lay them on the sick, God granted healing by means of these tokens from his messenger, and thus vindicated the message he brought.

Now another device was tried. Just as the magicians of Egypt had been forced into the acknowledgment, "This is the finger of Jehovah," so the sorcerers of Ephesus saw that despite all they might do or say, there was a power beyond their own in the word and in the name of Jesus. But could they not themselves wield this power, as they saw Paul did? Fancying it a charm of like nature, only far superior to their own, they resolved to try it. Then followed a crushing defeat. Those who tried the experiment found themselves not merely powerless, but in imminent danger. That name was indeed recognized by the evil spirit, but those who thus dared to take it in vain for the purpose of working out their own wicked ends found, to their cost, that they had trespassed on forbidden ground. And so "fear fell on them all, and the name of the Lord Jesus was magnified."

And now followed the fruits of the Gospel victory—confession and repentance. Some, while they believed the message of Paul, had hesitated to give up their magical practices, a source of so much wealth, and had kept their deeds a secret from the public eye. Now all was told out, and the citizens of Ephesus witnessed a strange sight—books which had been the pride and boast of their possessors, books which might have been sold for a considerable price, cast into the flames for Christ's sake. The words of evil superstition were destroyed; the word of the Lord "grew and prevailed."

All that opposes and hinders Christ's Gospel must one day perish. How much wiser and happier those who free themselves from such things now! And this particular feature of opposition—the pretension of magical art—has not ceased in the present day. Spiritualism has even claimed, like the exorcists of Ephesus, to be in league with the word of God and the name of Christ, and thus to draw away those over whom it would otherwise have no power. It is just the old enemy rearing up its head afresh, as utterly impotent for good, and as fearfully active for evil, as it was of old. Those who are Christ's must have nothing to do with it. Those who value peace of mind and safety must not meddle with it. For remember, Christ will one day put it down for ever.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Ephesus, its location, people, characteristics, famous buildings, etc....Events of Paul's ministry at Ephesus: 1.) In the synagogue; 2.) In the school; 3.) Miraculous manifestations; 4.) Conflict with evil spirits; 5.) Reformation in the Church; 6.) Power in the community;

7.) Paul's purpose....Find in this lesson the traits of two opposing kingdoms—the kingdom of Christ, and the kingdom of Satan. (See Analytical and Biblical Outline.)....Have the references searched and read, and the points of the contrast presented....The duties taught in the lesson. (See Additional Practical Lessons.)....ILLUSTRATIONS. Ver. 9: The separation of the Free Church of Scotland from the Establishment, when three thousand ministers went out of churches and homes for the sake of principle....Ver. 12: A type or symbol of the unconscious influence exerted by every Christian in daily life is given in these "special miracles." Currents of power for good go forth from every man who lives for God....Ver. 19: Anthony Comstock, the secretary of the Society for the Prevention of Crime, has destroyed twenty tons of immoral books, papers, and pictures, prepared to corrupt the youth of the land. There are still many books which should be burned.

References. FOSTER'S ILLUSTRATIONS: Ver. 8: Prose, 1048, 6424. Ver. 9: Prose, 1051, 7489. Ver. 11: Prose, 3974. Ver. 16: Prose, 7959. Ver. 18: Prose, 2635. Ver. 19: Prose, 4148, 6906. Ver. 20: Prose, 766, 7240... FREEMAN'S HAND-BOOK. Ver. 19: Ephesian letters, 845; Pieces of silver, 683.

Blackboard.

BY J. B. PHIPPS, ESQ.

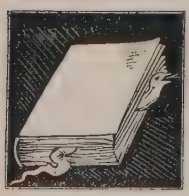
Here is a picture of the burning books, teaching that true repentance is shown by an abandonment of wrong-doing. Can any one repent of sin and continue to indulge in it? Can you love Christ and continue to live a sinful life? What have you given up for Christ? To what do you still cling in opposition to him?

DIRECTIONS FOR COLORING. The books, or scrolls, in white; the flames in red and brown; the letters in yellow, shaded with red or light blue.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Power of Satan.*



1. Show a book, and talk about it, leading children to see that books and papers can speak, though they have no voice. Ask if they always speak right, true words, and show blackboard, letting children tell what the picture means. What does a serpent do? Yes, it stings, and the bite of some serpents is so poisonous that it causes death. Tell that we have a lesson to-day about some wicked men who had learned many bad things from bad books, and who, when they found this out, brought their bad books and burned them, so that they could do no more harm.

2. Tell that Paul stayed in Ephesus, and for three months preached Jesus in the Jews' synagogue. But Satan had many friends in Ephesus, and they did not want to hear about Jesus, for wherever he is Satan's power is overthrown. Tell about the deceivers, or sorcerers, in Ephesus, who did strange things through Satan's power, showing how wrong it is to play tricks, or to deceive in any way. Show how they tried to work miracles as Paul did, and tell some of the wonderful miracles that Paul was able to work by God's power. Tell the story of Sceva and his wicked sons, and how the power of Jesus was shown to be stronger than that of Satan in their case. Tell that these men had learned much of their wickedness from bad books, and that now, when they saw that Jesus was stronger than Satan, they may have begun to want to know about the God who has given us one true Book.

3. Show a Bible, and ask why we may trust this book. Ask what book Paul taught the people from, and tell how many who had bad books brought them to Paul and burned them. Teach that there are many bad books and papers now, and that little children should never read any book or paper which they have not first taken to mother or teacher in order to learn if it is the right kind. Tell some incident, showing how a bad book has led to a bad life, and another showing how a good book has led to a true and good life. Urge upon the children the power of these influences, and lead them to feel the importance of always consulting some older friend about their reading.

Lesson Word-Pictures.

A handkerchief is brought from Paul to that sick man! How his head throbs and seems ready to burst with the pain! Into the eager hands of the sick the handkerchief is put. He presses it to his aching head in faith. Faith? In the living Christ, who, unseen, stands by that bed and blesses the confidence of that weary, worn soul. "Only a handkerchief did it!" says somebody. "Only!" It is only—Jesus, only the Wonderful Name that gives power. "Let us use that name," cry the juggling sons of Sceva. "Let us try it on that demoniac." There he is, crouching in the corner of that room, hiding away from the light, shrinking into the shadows. It is a dark corner. About all they can see is the pair of beast-eyes glaring at them, threatening to spring at them and prey upon them. Hark! "We adjure you by Jesus, whom Paul preacheth!" they are saying. And his answer? "Jesus I know, and Paul I know, but who are ye?" he shrieks. There is a wild-beast-spring out of the corner. The demoniac rushes upon the jugglers. He tears them. He drives them in terror. "Out of the house!" they cry. "He is upon us! Out of the house!" Like a mob distracted, whose heads have gone down into their heels, they flee from the room. "Have you heard of Sceva's sons?" says one of the exorcists to another. "Yes, and the Hebrew preacher is right. We are wrong. Let us burn our books. Like a spreading fire is the very purpose going from exorcist to exorcist. "We never shall have peace of conscience till our books are burned," is the cry. And into the market-place they come, their arms burdened with books, parchments wrinkled with years, black with thumb-marks, disfigured with mystic scratches, cabalistic scrawls, and evil wizard-marks. There lie the books, a wicked heap, and a dense crowd in the

market-place is looking on. "Put the torch to them!" is the cry. Up leaps the fire, higher, higher, higher, hotter, hotter, hotter! Off on the swaying wings of yellow flame fly these juggling mysteries of Ephesus. Some souls, though, are happier while poorer, because they have made this confession by fire. Only a dirty, black, sputtering heap of ashes at last is in the market-place, sputtering into the night, the sparks flashing out like the eyes of evil spirits imprisoned there!

A. D. 57.] **LESSON III. PAUL'S PREACHING.** [April 20.

1 Cor. 1. 17-31. [*Commit to memory verses* 17–19.]

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Je'sus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That according as it is written, he that glorieth, let him glory in the Lord.

General Statement.

Near the close of the apostle's ministry in Ephesus, a visitor came from the Church at Corinth, across the Ægean Sea, where Paul had labored about four years before. He brought tidings of sad dissensions among the brethren. The Church was rent into discordant parties, gathered around the names of Apollos, Peter, and Paul; one clamoring for a Gospel arrayed in the charms of rhetoric and philosophy; another emphasizing the Jewish aspect of truth; a third upholding Paul's line of teaching, and all striving for mastery. There were, besides, gross impurities of morals, and a general lapse from the early standards of faith and practice. At once Paul dispatches this letter, the First to the Corinthians, one of the longest of his epistles, and dealing with practical rather than doctrinal truth, yet applying to every matter in question such general principles as make the epistle valuable for all time. He begins by defending his Gospel, and his method of teaching it, showing that he was sent not to charm the ear with eloquence, nor to please the mind with culture, but to preach a plain, rugged Gospel of salvation through the cross of Christ by faith only. This was what the world needed, though its leaders and learned minds knew it not. On the one side were gathered all the seeming powers of earth, the wisdom of its philosophers, the authority of its rulers, its riches and its belief, all against the Gospel. On the other side was a small company of believers in Christ, composed mainly of the lower elements in society, slaves and hungry workers, the despised of the world, led by Paul the tent-maker, and Peter the fisherman, in the name of Jesus, crucified as a malefactor. Yet with a prophet's eye, Paul saw in the near future victory soon to gild the banner of the Gospel; the hour soon to arrive when the Parthenon would become a Christian church, when the temple of Diana would be forsaken, and when the cross should take the place of the eagle as the ensign of the Roman Empire.

Explanatory and Practical Notes.

Verse 17. Christ sent me. Literally, "apostled me, or sent me as an apostle," as the word translated *sent* is that from which the word *apostle* is derived. **Not to baptize.** Not that baptism was of no importance, but that it was of less importance than preaching. Paul left the baptism of his converts to an assistant, because with it was connected instructions in the Gospel which another could give as well as himself. **To preach the Gospel.** Paul felt that his work among men was to proclaim the good news of salvation through Christ. **Not with wisdom of words.** The apostle did not undervalue the charms of oratory or the worth of intelligence; but he wished to avoid mingling the truth of God with worldly philosophy and secular learning; a method of teaching greatly esteemed among the Greeks. He preached the message of salvation, without attempting to conform it to the systems of thought then in vogue. **The cross of Christ.** The center of Paul's preaching was the truth that we are saved by Christ's offering of himself in our stead upon the cross. In every epistle this is the prominent theme, and it is the key-stone of the Christian doctrine. **Of none effect.** He would not allow any learning or rhetoric to obscure the truth that saves men; for when a house is on fire, not an orator or a philosopher is needed to tell men in it their danger and how to escape.

18. The preaching of the cross. Rev. Ver., "The word of the cross;" that is, the truth that our salvation rests upon the crucifixion of Christ. **To them that perish.** Rev. Ver., "are perishing." Paul divided the human race into two classes, *the saved*, who believed in Christ, and *the perishing*, who have not yet accepted him. But though perishing, they might still be saved by faith in Christ. **Foolishness.** Just as sending a message by telegraph, or heating a house with coal, or impelling a vessel by steam, appears absurd to one who knows nothing of these forces: so God's plan of saving men by the death of Christ seems "foolishness" to those who have no experience of salvation; for they can see no connection between the means and the end. **Us which are saved.** Rev. Ver., "being saved." Those who have taken Christ by faith, and are in process of salvation through him. **The power of God.** Through the cross of Christ comes power to men, setting them free from sin, taking away wrath, renewing the heart and the life, and overcoming the world. (1) *Let us put the cross in the forefront of our teaching.* (2) *Let us accept salvation before we try to comprehend it.* (3) *Let us rest in the cross as the source of power.*

19. For it is written. Paul here adapts to his argument a prophecy in Isa. 29. 14, to illustrate the principle that God's plans are often opposed to human wisdom. The original reference of the passage was to the invasion of Sennacherib, from which God delivered his people in an unexpected way. Isa. 36. **Destroy the wisdom of the wise.** By delivering Judah through a course contrary to all political counsels. (4) *God's ways are beyond the realm of human wisdom.*

20. Where is the wise? This is adapted from Isa. 33. 18, offering a challenge to the world to disprove Paul's assertion. **Where is the scribe?** The learned man among the Jews. **The disputer of this world.** The Grecian philosopher, who held himself ready to discuss any question. **This world.** Literally, "this

age;" the system of society around us. **God made foolish.** God has shown how insufficient is the wisdom of the world for saving men, by passing it all by as worthless, and redeeming the world through a crucified Saviour. (4) *Not all the philosophers of earth ever made one soul fit for heaven.*

21. After that in the wisdom of God. Either while surrounded by manifestations of God's wisdom in creation and providence, or while God wisely left the world to test its own wisdom before sending his Son. **The world by wisdom knew not God.** All the world's wisdom failed to bring the world to a knowledge of God. The most enlightened land (Greece) was sunk in gross ignorance of the true God; and the greatest philosophers gained no clear conception of him. **It pleased God.** When men had failed, God took up the task in the way most pleasing to him. **By the foolishness of preaching.** That is, "by the preaching of the cross, which seems as foolish to the worldly wise." **To save them that believe.** Not that the preaching saves, but the cross, which is the theme of the preaching, and which seems so inadequate to accomplish so great a work, does save men. In one generation more characters were renewed and more lives reformed under the preaching of the Gospel, than by all the philosophic wisdom and ethical teaching of the world through centuries. And now, it is not learning, but the preaching of the Gospel which is saving men. (5) *A godless learning can never build up righteous character.* (6) *The world needs now, what it has always needed, the preaching of the cross.*

22. The Jews require a sign. The Oriental mind, represented by the Jew, is influenced not by logic, but by impressions, and wrought upon by inspiration. Hence arose prophets, visions, miracles, by which the East has always been moved. Just now the Oriental world is stirred by the appearance in Africa of one El Mahdi, who is called "the Prophet." **Greeks seek after wisdom.** The European mind is ever thoughtful, rational, logical; seeking truth through paths of learning.

23. But we preach Christ crucified. Neither Jew nor Greek find the doctrine of the cross acceptable, for it neither meets the craving of the one for a supernatural sign nor of the other for a system of philosophy. **Unto the Jews a stumbling-block.** The cross destroyed all the glowing visions of a Jewish kingdom, and presented Christ as the head of a spiritual Israel; hence the Jews rejected Israel. **Unto the Greeks foolishness.** They saw nothing in the Gospel plan to honor human reason, no "religion of culture," and they set it aside as folly. (7) *See here the secret of much of the unbelief of to-day.*

24. Them that are called. Greek, "The called themselves," that is, those who hear God's call and obey it, and hence become "*the called.*" **Christ.** Not the crucified only, but in all his relations: Christ our teacher, our high-priest, our king. **The power of God.** The cross becomes God's power, as we see it made the means of the world's salvation, and overcoming every obstacle, the conqueror of the world. **The wisdom of God.** The eyes of the believer, enlightened by the Holy Ghost, can see divine wisdom in the plan of salvation: just as the page of a foreign book, meaningless to the ignorant, is plain to the scholar. (8) *We must come into right relation with God if we would understand God's plan.*

25. The foolishness of God. Meaning here, that in God's plan which to human wisdom appears foolishness. **Wiser than men.** God's thoughts are far beyond our small measurements. **Weakness of God.** Those things appointed by God which seem weak and insufficient to accomplish their purpose; here referring to the teaching of the cross as a means of saving men. **Stronger than men.** The Gospel, preached by fishermen, and first accepted by slaves, overthrew all the institutions intrenched in the ancient civilization, and made itself master of the world.

26. Ye see. Rather, as in Rev. Ver., imperatively, "Behold." **Your calling.** Here he introduces a new argument, showing the uselessness of human wisdom, the fact that very few of the great and learned were found among the believers in Christ. **Not many wise after the flesh.** Wise in that wisdom which is gained by study without the aid of the Holy Spirit. Not many persons of education or social position were in the apostolic Church, yet a few, as we find in Rom. 16. 23: "Erastus, the city treasurer;" Acts 18. 8: "Crispus, the chief ruler of the synagogue," and some others. **Not many noble.** The philosophers and nobility considered Christianity beneath their notice. Let infidel writers like Gibbon and Lecky, give as the cause of its success its superiority over all other systems of religion, both in its doctrines and its morals.

27. God hath chosen. This choice of God is not an individual election to salvation, but a selection of that class among men which was most fit to do his work in evangelizing the world. **Foolish things of the world.** Men, methods, and truths held in light estimation by the world; as the Gospel of a crucified Saviour, preached by fishermen and tent-makers, yet destined to overthrow the systems of religion and philosophy then supreme. **Weak things.** On one side all the world; on the other a dozen apostles, all plain men of the working class. (9) *The weak, with God on their side, are mighty.*

28, 29. Base things. The early Church was largely composed of slaves, and the lower classes, who felt their need of a higher power for help. **Things which are not.** "Nothings and nobodies."—*Whedon.* The Gospel in its beginning seemed as nothing, yet it overcame the world, because truth and God were with it. **That no flesh.** God designs that men, even Christian men, shall have no cause for boasting in themselves, since they are so weak and helpless that the triumph of the Gospel shows that it comes from God alone.

30, 31. Of him. Drawing all your strength and success from God. **In Christ Jesus.** "Christ is the element in which you live, and from which you draw your life." (10) *All our power is from God through Christ.* **Made unto us wisdom.** Christ gives to his followers a wisdom above that of the earth; for the disciples saw more clearly into truth than either Jewish scribes or Greek philosophers. **Righteousness.** For Christ's sake we are dealt with as righteous in God's sight. **Sanctification.** Through Christ we are made holy. **Redemption.** Here meaning the entire work by which we are saved and brought to heaven, all through Christ. **Glory in the Lord.** Since all our triumph over sin, the world, and death, is in Christ, he is entitled to all the honor of it.

HOME READINGS.

M. Paul's preaching. 1 Cor. 1. 17-31.
Tu. Divisions in the Church. 1 Cor. 1. 1-17.
W. The power of the Gospel. 1 Cor. 2. 1-16.
Th. Laborers with God. 1 Cor. 3. 1-10.
F. The work tested. 1 Cor. 3. 11-23.
S. The example of the apostle. 1 Cor. 4. 1-15.
S. The heirs of the kingdom. 1 Cor. 6. 1-11.

GOLDEN TEXT.

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. 1 Cor. 1. 23.

LESSON HYMN. L. M.

Hymnal, No. 211.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

TIME.—This epistle was written in the spring of A. D. 57, while Paul was at Ephesus.

PLACE.—Written from Ephesus to the Church at Corinth, in Greece.

CONNECTING LINKS.—Topics in the epistle: 1 Rebuke to the spirit of division. Chap. 1-4. 2. Concerning marriage and moral questions. Chap. 5-7. 3. The idol sacrifices. Chap. 8. 4. Paul's apostolic authority. Chap. 9. 5. The Lord's Supper. Chap. 10. 6. Proper conduct at public services. Chap. 11. 7. Spiritual gifts. Chap. 12. 13. 14. 8. The resurrection. Chap. 15. 9. Greetings and farewell. Chap. 16.

DOCTRINAL SUGGESTION—Salvation through the cross of Christ.

Monthly Temperance Meeting.—Topics: 1. Strong drink and the nation. 2. What a public man should be.

QUESTIONS FOR SENIOR STUDENTS.

1. Paul's Preaching—Its Theme, v. 17–20.
From what epistle is this lesson taken?
What was the purpose of this epistle?
How did Paul refuse to preach the Gospel, and why?
What was the theme of his preaching?
To whom does it seem foolishness, and why?
How does it appear to the saved?

2. Paul's Preaching—Its Power, v. 21–25.
What is here meant by "the foolishness of preaching?"
What different traits of Jews and Greeks are named?
What was the effect of the Gospel upon these two races?
Who are meant by "the called?"
How does Christ appear to these?

3. Paul's Preaching—Its Result, v. 26–31.
Of what class did but few become Christians, and why?
From what class were most of the early believers?
For what did Jesus give thanks, in Matt. 11. 25?
What does Christ become to us, and how?
In whom, then, should be all our glory?

Practical Teachings.

What does this lesson show—
1. As the great subject of Gospel preaching?
2. As the opposite result of Gospel preaching?
3. As the blessings which Christ brings to those who believe?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Paul's Preaching—Its Theme, v. 17–20.
What was Paul's commission?
What was the character of his preaching? Chap. 2. 4.
Why did he seek simplicity of speech?
How do careless sinners regard preaching?
Why can they not understand? 1 Cor. 2. 14.
What is necessary to a right understanding of God's word? Heb. 4. 2.
From what Scripture does the apostle quote?

2. Paul's Preaching—Its Power, v. 21–25.
What did worldly wisdom fail to know?
To whom is God truly revealed? Matt. 5. 8.
How is the Gospel designed to be made known?
To whom was this preaching "foolishness"?
What did the Greeks especially look for?
What will Christ become to all believers, Jew or Gentile?

3. Paul's Preaching—Its Result, v. 26–31.
What class of men are least likely to heed the Gospel?
By whom will the worldly wise be confounded?
What honor will be given to things despised?
Who have the hatred of this world? John 15. 19.
Why is the Gospel committed to the weak and the despised? ver. 29.
What does Christ become to every believer?
In what should believers glory? Gal. 6. 14.

Teachings of the Lesson.

Where in this lesson are we taught—
1. That the theme of all true preaching is Jesus?
2. That success of human teaching depends upon divine power?
3. That the labors of the weakest glorify God?

QUESTIONS FOR YOUNGER SCHOLARS.

What was Paul called to be? **An apostle of Jesus.**
What was he called to do? **To preach Jesus.**
To whom is the cross the power of God? **To those saved from sin.**
What has God made foolish? **Worldly wisdom.**
What has God exalted? **The cross of Christ.**
Why was the story of the cross a stumbling-block to the Jews? **They believed that their Messiah could never die.**
Why did it seem foolishness to the Gentiles? **That Christ could save others, but not himself.**
What is found in Christ? **The power and wisdom of God.**
Who are called to be God's children? **Those who are weak in their own strength.**
Why cannot the wise and the mighty and the noble come to God? **They believe in themselves, and do not feel the need of God.**
Why does God choose the weak things of the world? **So he can work through them.**
Why must we not glory in ourselves? **Because all flesh is sinful.**
Who only is good and great? **Christ, the Lord.**
In whom, then, should we glory? **In Christ, our Lord and Saviour.**

Words with Little People.

Little children may come to Jesus just as they are.
He will give strength to the weak.
He will give wisdom to the foolish.
He will give life to dead souls.
"In him was life, and the life was the light of men."

THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose was the apostle sent by Christ? **To preach the Gospel.**
2. What is the preaching of the cross unto them which are saved? **The power of God.**
3. When is man's wisdom of no avail? **When he stands before the cross.**
4. What was the great text of the apostle's preaching? **Christ crucified.**
5. In whom should we glory? **In the Lord.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text. .....

ANALYTICAL AND BIBLICAL OUTLINE.

How to Preach.

I. PREACH IN CHRIST'S NAME.
For Christ sent me. v. 17.
"Chosen vessel....bear my name." Acts 9. 15.

II. PREACH ONLY.
Not to baptize, but to preach. v. 17.
"Go thou and preach." Luke 9. 60.

III. PREACH THE GLAD TIDINGS.
To preach the Gospel. v. 17.
"Preach....to every creature." Mark 16. 15.

IV. PREACH PLAINLY.
Not with wisdom of words. v. 17.
"Not with....man's wisdom." 1 Cor. 2. 1.

V. PREACH THE CROSS.
We preach Christ crucified. v. 23.
"Jesus Christ and him crucified." 1 Cor. 2. 2.

VI. PREACH IN FAITH.
God is wiser....stronger than men. v. 25.
"Trust in the Lord....Zion." Psa. 125. 1.

VII. PREACH TO THE LOWLY.
Chosen the weak....base....despised. v. 28.
"Chosen the poor of this world." James 2. 5.

ADDITIONAL PRACTICAL LESSONS.

The Cross of Christ.

1. The cross of Christ should ever stand as the central theme of Gospel preaching. v. 17.

2. The cross of Christ has no charms to those who are without the enlightenment of the Spirit. v. 18.

3. The cross of Christ does not gratify the worldly desires of some, nor the intellectual tastes of others. v. 22, 23.

4. The cross of Christ displays God's power in saving men from sin. v. 24.

5. The cross of Christ reveals God's wisdom in the scheme of salvation. v. 24, 25.

6. The cross of Christ brings honor to the lowly, strength to the weak, and victory to the despised, by its triumph over the world. v. 27, 28.

7. The cross of Christ gives to believers righteousness, and holiness, and full salvation. v. 30.

English Teacher's Notes.

WE all know the use of a standard or banner. Even the little children in a Sunday-school procession know that. To the banner they must flock; under the banner they must range themselves;

where the banner goes they must follow. The banner represents for them the school they belong to, the teachers under whose care they are placed, and points to the good things to which, as under its shadow, they have a claim. How much more is the standard to the soldier? To him it represents the cause he has taken up, the leader he has sworn to follow, the victory of which it gives him beforehand the presage. In these days it is the flag of the country, or, in less degree, the flag of the regiment which draws men around its folds, and leads them onward. In earlier times it was the flag of the chief. Men followed this banner or that one, according to their proclivities for him whose name it spoke, and according to their estimate of his worth, valor, and faithfulness. The standard of Wallenstein in the seventeenth century quickly gathered around it such an army as the Emperor of Germany found it impossible to muster in his own name, because those who followed Wallenstein felt sure of success, and of a rich share of plunder.

While Paul was fighting against the opposers of the Gospel at Ephesus, he received news of the converts whom he had left behind at Corinth—left behind in the midst of a heathen population, as soldiers of the rightful King in the midst of rebels. And there was one thing he heard which caused him uneasiness as to their condition, and their prospects. It was this. They were ranging themselves under two or three different standards. One said: "I am of Paul;" another, "And I of Apollos;" a third, "I of Cephas;" and a fourth declared, as though he alone were a true soldier of the Lord, "I of Christ." And Paul's first care was to remind them that they had all but one Leader, and that he had set up for them the standard of that Leader, the one standard under which his soldiers were to flock, his armies to march.

What was this standard? See vers. 18, 23. It was the "word of the cross," (Revised Version,) "Christ crucified." The cross of Christ was the standard to which they had sworn allegiance, and which they were bound to follow.

Notice four things about this standard:

1. *It was a strange standard*—utterly unlike what men would have naturally chosen. The Roman legions bore aloft the eagles on their banners, emblems of far-reaching sight and irresistible power. The cross, on the contrary, seemed the very token of shame, suffering, and defeat. Yet Paul had not hesitated when he came to Corinth to enlist soldiers in the army of his Lord, to hold up this standard. His message was about One who died—not the warrior's death on the battle-field, but the slave's death by what was considered the most disgraceful of all punishments. It is difficult for us to conceive what the cross meant in those days; something more terrible than even the gallows now.

2. *It was a significant standard.* He who was thus proclaimed was a very different leader from any the world had ever seen. The world's leaders cry: Follow me, for I have riches; follow me, for I am famous; follow me, for I am successful; follow me, for I am noble. The call of this Leader from the cross was: Follow me, for I have been despised; follow me, for I have suffered; follow me, for I have been slain. And if the hearers wonderingly asked, Why? they heard that it was in their stead. So that to follow that standard meant their taking the position of those who had themselves deserved such a death. Yet Paul had lifted it up boldly and confidently. For,

3. *It was a standard of power.* Strange as it seemed, wherever it was set up hearts were touched, and lives were changed. So certain was its attractive influence, so surely did it enlist adherents around it every-where, that Paul looked upon the great host that slowly gathered around it day by day and would yet gather, and spoke of "us, who are being saved." (Verse 19, Revised Version.) For the cross revealed such love as the world had never dreamed of, such complete healing for human woe as the world had never witnessed; and although the natural mind of the Jew revolted from it, and the Greek despised it, the opened eyes of those who believed recognized in it "the power of God and the wisdom of God." And they saw that,

4. *It was a standard of promise.* It held out assurance of victory. Some of the greatest captains the world has ever seen have met with defeat at last—foiled by a superior power, or else for want of proper support. But the cross proclaimed a Leader who has already been victor over the utmost that the Enemy could do—a Leader not dependent on his followers, but one on whom they may utterly and entirely depend to give them the victory. And so a host, poor and of little account in the eyes of the world, followed that standard, and is following it still—the "foolish things," the "weak things," the "base things," the "things that are despised," and the "things that are not." And under the standard of the cross these are to be used of God "to bring to nought things that are," to triumph over all the power and wisdom and riches and glory of this world.

This was the standard under which the Corinthians had been called to fight, and Paul was jealous lest they should drift away from it. Let us be jealous too, lest we drift away. Many are trying in these days to set up other standards. There is the standard of morality, the standard of humanity, the standard of toleration, the standard of unity, the standard of intellectual advancement. There is nothing strange about these; but there is no power in them; nothing to

> "Raise the fallen, cheer the faint,
> Heal the sick, and lead the blind."

And there is no promise in them. What can they offer for the unknown but ever-advancing future? "Wisdom, and righteousness, and sanctification, and redemption full, complete, glorious, and eternal," are to be had only under the banner of the cross, "in Christ Jesus" and "him crucified."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show on the map the situation of Corinth, the Church to which this epistle was written, and of Ephesus, from which it was written....The circumstances which called it forth, condition of the Corinthian Church, etc. ....The design and method of this epistle....The central theme of this lesson. How to preach. (See Analytical and Biblical Outline.)....Another subject, The Cross of Christ, is presented in the Additional Practical Lessons....The lesson presents two classes: 1. The perishing; 2. See the traits of each....To which of these classes do you belong?....ILLUSTRATIONS. There is among the Rocky Mountains one peak called the Mountain of the Holy Cross, because of two ravines which cross each other at right angles, and may be seen fifty miles away, presenting the form of a cross. So let our teaching hold up the cross on high....An ancient astronomer said that the heavenly bodies were all in disorder. That was because he had not found the center of the system, but supposed that they revolved around the earth. When Copernicus showed that the sun is the center of the planets, they became at once an orderly group. So the cross is the center of saving truth....Lady Huntingdon, speaking of the clause, "not many noble," said, "I am glad that it reads 'not *many*' rather than 'not *any* noble,' for then I should have no hope of salvation."

References. FOSTER'S ILLUSTRATIONS. Ver. 17: Prose, 3380, 11658. Ver. 18: Prose, 1183, 2542: Poetry, 596. Ver. 19: 11119. Ver. 20: Prose, 11111. Ver. 21: Prose, 2434, 9128. Ver. 23: Prose, 10019. Ver. 24: Prose, 4607. Ver. 25: Prose, 11122. Ver. 26: Prose, 2623. Ver. 27: Prose, 4603, 9162. Ver. 30: Prose, 7124, 9546. Ver. 31: Prose, 8975.

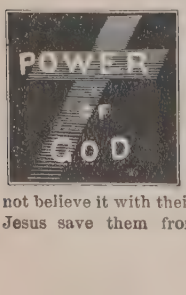
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Gospel for Children.*

To be taught: 1.) Paul's love for the Corinthians; 2.) The power of the cross; 3.) Who are God's chosen ones.

1. Show a letter, and tell story of a mother who had to go away from home to stay some time, and leave her little boy behind. When some one came from her home and told her that the boy was not doing right, how would she feel? Would she want to help him? How could she do it? Tell how Apollos met Paul at Ephesus, having just come from Corinth, where Paul had also preached the Gospel. Apollos had bad news to tell about the Corinthian Christians, which troubled Paul very much. Why? Because he loved them. So he went to visit them, and told them of their sin. Then he went back to Ephesus and wrote them a long, loving letter, which he sent by Titus. Paul wanted these wrong-doers to do right for Christ's sake, not for his. Show the letter to the Corinthians in the Bible, and tell that our lesson is taken from it.



2. What do you see here? This is what Paul had taught the people about when he was in Corinth. Who died upon the cross? For whom? Why? This is the Gospel, that Jesus died to save us from our sins. This is what Paul taught to the Corinthians, but they did not believe it with their hearts, that is, they did not *let* Jesus save them from sin. Why? Because they thought that was too simple and easy. They wanted to do something about it, so that they could feel wise and powerful themselves. But Christ is the wisdom of God and the power of God, and so they did not need wisdom and power of their own.

3. Ask how many children have baby brothers or sisters! Who takes care of baby? Who feeds, clothes, cares for it in every way? Does baby have to decide what is best? Teach that God wants his children to be like babies as regards the wisdom of this world. We do not call a baby foolish for depending upon its mother, but the wisdom of this world calls a child of God foolish for depending upon him. Show that this kind of wisdom is foolishness with God. And so the Gospel is for those who are willing to be like little children in God's house. Teach that all good, all wi.dom, all power are ours in Jesus, and that he is a Fountain which never fails. Sing "What can wash away my stain?"

Blackboard.

BY J. B. PHIPPS, ESQ.

The theme of all true teaching and true preaching in our school is like unto the preaching of Paul—"Christ Crucified." This design shows the cross (on which is the word Salvation) extending through the words on either side, illustrating the doctrinal suggestion of the lesson—"*Salvation through a crucified Christ.*

DIRECTIONS FOR COLORING. The cross in white, with sides shaded in brown or dark blue; the words on either side in yellow, lightened with bright red; the words at the top in white.

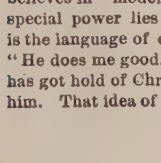
Lesson Word-Pictures.

The upturned faces in the pews are all turned up to the pulpit like flower-cups toward a promised shower, for a new minister is in the pulpit. A few "Jews" and "Greeks" are out to hear him, this Brother Wise-in-Words who has a library in his head and a German accent on his tongue. What sermons, like Gothic temples with big foundations of book-knowledge below, and above all sorts of spires and pinnacles of fancy shooting skyward. "Fine," "cultured," "scholarly," "classic," are the comments showered on every side. And still, under the continued preaching of Brother Wise-in-Words, souls are not coming home to Christ. And why? Souls thirsty for the streams of Calvary could tell you. The "Jews" and "Greeks," who are sorry when Brother Wise-in-Words may go, could also tell you why. Another pastor comes. He is not Wise-in-Words, but he has Words-without-Wisdom. He is up in the pulpit, a combination of eagle eye, clarion voice, long hair, white tie, "something new," "reforms of the day," "modern thought." What a rush for

pews, especially by the "Jews" and "Greeks!" The modest old-fashioned daisies in the pews from Sunday to Sunday, looking up to the pulpit for rain, are squeezed and crowded by these flaunting sunflowers that stalk into church from all over town. "He takes," is the one criticism. Yes, but he does not *hold*. The new-comers have floated in, but they float out also when he goes. Their only attachment was to the eagle-eye and the trumpet-tones. Of course, the Jews and the Greeks go with him, but they return one day in curiosity to see the next comer. Who is up in the pulpit now? It is his first sermon. He may be wise and he may be mighty as the world interprets wisdom and might, he believes in "modern thought" and "reform," but his special power lies not in these things. "I like him," is the language of every faithful soul listening to him. "He does me good." And why? The secret is that he has got hold of Christ, or rather Christ has got hold of him. That idea of God in Christ coming down to earth; the mystery, the glory, the beneficence of the Incarnation in the most intimate way moving among men; God the Son in the midst of a lost world rescuing it—this thought possesses, fills, and carries away the preacher. The cross has not so much got into the sermon, as that the sermon grows out of the cross as its source and life. Is it any wonder when the sun shines that the plant wants to make a bud? What marvel then that new desires for Christ swell like buds inside the hearts of men! Soon the old backsliders are returning to the foot of the cross, while young converts would follow Christ in baptism. True, the "Jews" and "Greeks" don't like the new preacher. His talk is "foolishness," it is a "stumbling-block." Ah, it is the old foolishness of "Christ crucified," the old stumbling-block of the cross. The whole Church, though, flowers out in the beauty of a new life, for the Sun of Righteousness shines out of the preacher's words and the preacher's life.

A. D. 57.] LESSON IV. ABSTINENCE FOR THE SAKE OF OTHERS. [April 27.

1 Cor. 8. 1-13. [*Commit to memory verses* 10–13.]



1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Je'sus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

General Statement.

The question concerning "meats offered to idols" was one which arose very early in the apostolic Church. In the heathen sacrifices very little of the offering (and that the part unsuitable to be eaten, as the stomach and intestines) was actually consumed upon the altar. The eatable parts were divided between the priest and the worshiper, and were sometimes eaten at a feast in the idol-temple, sometimes taken home for the table, sometimes sent to the market for sale. The precise Jews every-where refused to eat such meat, and it was a question whether the Gentile Christians could partake of it. Some considered that to do so was to seem to give sanction to the worship of idols, and thereby to dishonor Christ. Others, just set free from the heathen superstition, could not eat the idol-meats without a certain feeling that they were adoring the idol, and through it were in danger of going back to their old practices. These were "the weak brethren," for whom Paul felt a great tenderness of heart. Others, more intelligent, and stronger in the faith, said, "The idol is nothing, and the meat is not sacred; it is neither better nor worse because laid on the heathen altars: we have a right to eat it if we choose." These were the ones possessing knowledge, but in danger of being puffed up with selfish pride on account of it, and needing the balance of love to Christ and to the souls of men. All of Paul's nature and opinions inclined him to the broad view that an idol was nothing, and that a Christian had a right to eat any thing that he chose. This was Christian liberty, for which the apostle was willing to lay down his life if need be. But there was another side to the question—the effect of their eating such meats upon those who were yet a little under the influence of their old superstition. Paul reminds his Corinthians that it is not the Gospel plan for each one to claim all his rights, without regard to others, but to give up his rights for the sake of others. And since meat was not an absolute necessity, he would choose to give up all flesh, whether idol-meat or any other meat, rather than throw a stumbling-block in his brother's way. So should we be willing to give up that which may not harm us, if our example will endanger another; we should make Paul's principle a guide in the question of the temperance reform, of our amusements, and our relations with our fellow-Christians.

Explanatory and Practical Notes.

Verse 1. Things offered unto idols. The parts of the sacrifice in idol temples reserved for eating. Strict Jews refused to eat such meat, and some Christians felt that partaking of it would give sanction to idolatry. **We know that we all have knowledge.** "As Christians we may be supposed to know that an idol is nothing, and that the meat is in no sense sacred." **Knowledge puffeth up.** Mere knowledge, without the Christian spirit, may prove an unsafe guide, since it fills a man with pride and leads him astray. **Charity.** The word "love" (Rev. Ver.) is a much better translation. **Edifieth.** Literally, "builds up." In building up a true Christian character we need love as well as knowledge; and love will be more likely to guide to right action than mere abstract knowledge. (1) *Knowledge of the head without that of the heart has never yet saved a soul.*

2, 3. If any man think that he knoweth. Any man who thinks that he knows, without having love as the inspiration of his knowledge. **He knoweth nothing yet.** He who has not learned the wisdom of the heart, which cometh from love, has not learned the alphabet of Christian experience. **As he ought.** "Has not learned as one must needs learn," is the translation of an eminent scholar. (2) *The heart will learn more than the intellect.* **Love God....known of him.** Our love to God will place us under his infinite notice and

care, so that we shall be guided by his intelligence in the way of life. (3) *He that loves God gains divine wisdom to supplement his own ignorance.*

4. Therefore. Paul's "therefores" are always important; and this is to show that in the special subject before us we are to seek for the guidance, not only of knowledge, but also of love. **We know.** Here is what "we know;" in verse 9 we shall see to what conclusion love leads us. **An idol is nothing in the world.** That is, the person or divinity represented by the image has no real existence. Thus in one sentence the Christian set aside as contemptuous the entire system of worship which held the control over the human race. (4) *How many of the things deemed all important by men, even now, rest upon absolutely no foundation!* **None other God but one.** This was the fundamental doctrine which made Judaism so immeasurably superior to the heathen religions.

5. Though there be. In the opinion of men, not in real existence. **That are called gods.** "So called gods;" spoken with a shade of contempt; conceptions of men, supposed to be divine. **In heaven.** As the sun, moon, and stars deified, or Jupiter and his court, who were supposed to live in the heavens. **Or in earth.** The fancy of the ancients peopled every brook and tree as possessing its own god. **Gods many and lords many.** Though having no actual existence, to the heathen mind they were a terrible reality. (5) *Let us be careful lest we too may have some idols to stand between us and God.*

6. To us....one God. Paul keeps in view this truth, in order that his advice to abstain from the idol-meats may not be construed into a recognition of idol worship. **The Father.** Our Father; as the loving source of our being, and the Father in his relation to the Lord Jesus Christ. **Of whom.** From whom as the source and origin. **All things.** All created existences. **We in him.** Rev. Ver., "We unto him." We were created for him, and our highest happiness is in living to his glory. **One Lord Jesus Christ.** The divine manifestation on earth of God in heaven. **By whom.** Rev. Ver., "through whom," through whom the universe was created. **We by him.** Redeemed by him; born again through him: to be glorified through him. (6) *See how every-where Jesus is placed beside God in the thought of the New Testament writers.* (7) *See, too, how absolutely Jesus Christ is every thing to us.*

7. Not in every man that knowledge. While such is the knowledge implied in the profession of Christianity, there were many disciples who had not attained it so thoroughly as to be entirely freed from their heathen conceptions. They believed in one God; but they could not help some feelings tending toward idolatry. **Some with conscience of the idol.** Rev. Ver., "being used until now to the idol." Custom had wrought in them a reverence for the idol, which Christianity could not at once eradicate. So a reformed drunkard walks past a saloon with very different feelings from one who has never known the taste for strong drinks. **Eat it as a thing offered.** The Christian who has never been an idolater eats it as meat only; but these "weak brethren" look upon it while eating as an idol sacrifice. **Conscience being weak.** Not strong enough to grasp firmly the great truth that an idol is nothing, but able to see that the worship of idols is a sin. **Is defiled.** They feel that in eating the idol-meat they have violated their conscience and done wrong; and have thus taken a step backward toward idolatry.

8. Meat commendeth us not. No kind of food will present us more completely to God as his followers; so that we gain nothing by eating the idol-meats. **Eat not....the worse.** Hence, if, for the sake of the weak brother, we decide to abstain from the idol-meats, we lose nothing; just as if, for the sake of our example, we avoid wine and strong drink, we will do ourselves no harm.

9. Take heed. The apostle has shown that the Christian has a *right* to partake of the idol-meats, if he choose; now he gives counsel as to how he should use his right. **This liberty of yours.** "This right which you have as a Christian." **Become a stumbling-block to them that are weak.** By tempting them to act contrary to their own conscience, which no disciple of Christ should do to others. (8) *The disciple of Christ is the freest man in the universe.* (9) *But, being free, the disciple must be careful how he uses his freedom.*

10. If any man. Either the weak brother who is scarcely free from the shackles of idolatry, or the heathen inquiring after light. **See thee which hast knowledge.** You, the enlightened Christian, to whom an idol is nothing, and the meat is only meat. **Sit at meat.** Greek, "reclining," the ordinary posture for eating at ancient tables. **In the idol's temple.** Where the feasts were generally held, and attended by multitudes of people. A Christian might say, "The idol is nothing, the meat is not sacred, and I might as well eat in the idol temple as anywhere else," but Paul reminds him of his influence upon others. **Be emboldened.** Literally, "be built up;" the same word translated *edifieth* in verse 1. There we saw how love "builds up" in right character; here we see how mere knowledge builds up in wrong. **To eat those things.** The weak disciple might say, "If he has a right, so have I," (as many weak disciples in similar cases have said,) and so be led to trample upon his conscience and fall into sin. (10) *We must not use our rights in such a way as to influence others to what may be wrong.* (11) *The act which is right in one may be wrong in another.*

11. Through thy knowledge. For by the higher knowledge of the enlightened disciple the weaker one is led astray; showing that knowledge without love is no safe guide. **Brother perish.** That is, he is placed in the way which will lead to his perishing. **For whom Christ died.** Christ was willing to die for that soul, weak as it is; but his fellow-Christian will let him perish rather than abridge his own rights by giving up that which is unimportant.

12. Ye sin so against the brethren. By wounding their weak conscience through your example you do them wrong, and bring on them a sense of guilt. To do this knowingly is a sin. **Ye sin against Christ.** Because whatever inflicts a blow upon one of Christ's people, however weak, injures the Saviour, and shows a want of love toward Christ in the one who does the wrong. (12) *See how close is the web by which we are bound together, man to man.*

13. Wherefore. The final conclusion, summing up the whole argument. **If meat.** Not the idol meats only, but any kind of food. **Make my brother to offend.** Rev. Ver., "to stumble." If by our eating or abstaining from any kind of food we are to ruin or save a soul for which Christ died. **I will.** See how delicately Paul presents this duty, not as *theirs*, but as *his own*. "You may use your liberty if you will, but *I*, for my part, will abstain." **Eat no flesh.** He does not say that he did abstain from flesh, but that he would be willing to do so if it would keep a brother from falling. (13) *If we by our example can keep others from sins which would harm them, let us avoid even that which we might desire.*

HOME READINGS.

M. Abstinence for the sake of others. 1 Cor. 8. 1-13.
Tu. The apostle's authority. 1 Cor. 9. 1-12.
W. The apostle's method. 1 Cor. 9. 13-27.
Th. Warnings from the past. 1 Cor. 10. 1-12.
F. The meats of the idols. 1 Cor. 10. 19-33.
S. The Lord's Supper. 1 Cor. 11. 23-34.
S. The members of the body. 1 Cor. 12 13-31.

GOLDEN TEXT.

If meat make my brother to offend, I will eat no flesh while the world standeth. 1 Cor. 8. 13.

LESSON HYMN. 7.

Hymnal, No. 804.

Jesus, Lord, we look to thee,
Let us in thy name agree;
Show thyself the Prince of peace;
Bid our jars forever cease.

Make us of one heart and mind,
Courteous, pitiful, and kind,
Lowly, meek, in thought and word,
Altogether like our Lord.

Let us for each other care,
Each the other's burden bear;
To thy Church the pattern give,
Show how true believers live.

TIME.—A. D. 57. See on Lesson III.

CONNECTING LINKS.—See on last lesson, Topic No. 3.

DOCTRINAL SUGGESTION—The unity and spirituality of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The True Knowledge, v. 1-6.
What is meant by "things offered to idols"?
What was the question concerning them?
What are the different results of knowledge and love?
What was the Christian knowledge concerning idols?
What does the Christian know concerning God?

2. The Weak Conscience, v. 7-12.
What is meant by the weak conscience?
How was this influenced by another's knowledge?
How were such led into sin?
How can one man's liberty prove another's stumbling-block?
How does this cause a sin against Christ?

3. Total Abstinence, v. 13.
From what, and under what circumstances, would Paul abstain?
What spirit did this show?
What was Paul's conduct, as shown in Rom. 9. 22?
To what abstinence does this principle lead us?
How may we thus avoid harm to others?

Practical Teachings.

Where does this lesson show—

1. The danger of mere knowledge?
2. The blessedness of love?
3. The power of example?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The True Knowledge, v. 1-6.
Concerning what had the Corinthians been instructed?
What caution is given against self-confidence?
When do we have knowledge of God?
What do we know about idols?
What about God?
What was the belief of the world?
What does Paul declare as to the Creator?
What as to Christ?
What is said about this in John 1. 1-3?

2. The Weak Conscience, v. 7-12.
What food had been indulged in by converted idolaters?
Why did they feel condemned?
Was there any thing really wrong in this?
Why, then, did the apostle advise caution?
How may we be stumbling-blocks to others?
To what temptation were the weaker subjected?
Against whom do we sin in leading others into temptation?
What is the language of Jesus about this? Matt 25. 40.

3. Total Abstinence, v. 13.
To what decision did the apostle come?
What reason did he offer?
What direction in regard to total abstinence is given in Rom. 14. 21?
Why is the use of strong drinks a sin against Christ?

Teachings of the Lesson.

Where in this lesson do we learn—

1. The vanity of self-confidence?
2. That we owe the duty of a right example to others?
3. That we dishonor Christ in causing his children to offend?

QUESTIONS FOR YOUNGER SCHOLARS.

What were the people of Corinth? **Idolaters.**
What did they sacrifice to their idols? **Costly meats.**
What did they do with the meats after the sacrifices? **Made a feast of them.**
What was the eating of these meats considered among the Corinthians? **An act of worship.**
Was it really an act of worship? **No, because it was given to false gods.**
Who is the one true God? **God, our Father.**
What is God? **The Creator and Giver of all things.**
Does it make any difference to God what we eat or drink? **No, he looks on the heart.**
Do all people believe this? **No, some believe in outward things.**
What was the eating of the meat of the sacrifice? **One of the outward things.**
Was it right, or wrong, for Christians to eat of it? **It made no difference.**
To whom might it be a stumbling-block? **To those who were weak.**
In what were they weak? **In their knowledge of God and the liberty of God.**
What should all true Christians be willing to do? **Give up any thing that might lead our brother away from Christ.**
Against whom do we sin if we do not? **Against Christ.**

Words with Little People.

God gave his only Son to die for you—Are you willing to deny yourself to help others? Are you willing to give up any thing that may seem wrong to others? Are you doing all you can to help others live for Christ? "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin."

THE LESSON CATECHISM.

[For the entire school.]

1. What is said of knowledge and charity? **"Knowledge puffeth up, but charity edifieth."**
2. What is said of idols? **"An idol is nothing."**
3. If we sin against our brother, what else do we also do? **Sin against Christ.**
4. What text in the Bible is illustrated by this lesson? **"Avoid the appearance of evil."**
5. What does this lesson teach? **Regard for others.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Service of the Gospel.

I. AN INTELLIGENT SERVICE.
We know....all have knowledge. v. 1.
"The wisdom that is from above." James 3. 17
"The knowledge of his will." Col. 1. 9.

II. A SERVICE OF LOVE.
Love God... known of him. v. 3.
"Love is the fulfilling of the law." Rom. 13. 10.
"The royal law....love." James 2. 8.

III. A FILIAL SERVICE.
To us.. .one God, the Father. v 6.
"One God and Father of all." Eph. 4. 6.
"Have we not all one Father?" Mal. 2. 10.

IV. A LOYAL SERVICE.
One Lord Jesus Christ. v. 6.
"Ye call me Master and Lord." John 13. 13.
"Confess that Jesus Christ is Lord." Phil. 2. 11.

V. A SERVICE OF LIBERTY.
This liberty of yours. v. 9.
"Ye are not under the law." Rom. 6. 14.
"Stand fast... in the liberty." Gal. 5. 1.

VI. A THOUGHTFUL SERVICE.
Take heed....a stumbling-block. v. 9.
"Let no man seek his own." 1 Cor. 10. 24.
"Look not every man on his own." Phil. 2. 4.

VII. A SELF-DENYING SERVICE.
I will eat no flesh, etc. v. 13.
"Loveth his brother....light." 1 John 2. 10.
"No man put a stumbling-block." Rom. 14. 13.

ADDITIONAL PRACTICAL LESSONS.

Knowledge and Love.

1. While knowledge is apt to engender spiritual pride, love builds up a substantial Christian character. v. 1.

2. While knowledge fails to find God, love enters into the secret of his keeping, and is secure under his care. v. 2, 3.

3. While knowledge is our guide to doctrine, love should be our guide in practice. v. 4–9.

4. While knowledge looks after our individual rights, love directs us toward helping others. v. 9, 10.

5. While knowledge sets stumbling-blocks in the way of those weaker than ourselves, love seeks to remove them. v. 10, 11.

6. While knowledge may lead us to hinder others, love prompts to deny ourselves in order to help others. v. 12, 13.

English Teacher's Notes.

Travelers in Switzerland who cross dangerous glaciers, and ascend Alpine summits, are in most cases bound to one another, as well as to their guide, by a stout rope. If one slips at a crevasse, the weight of the others prevents his falling, and he is quickly set on his feet again, while, without the rope, he must sink into the unfathomable depth, and perish. This rope, which is his safeguard, may at other times be a slight check upon his career, reminding him that he is not pressing forward alone, but that he is bound to others, and that others are dependent on him, as he is on them. For if, in haste, or exuberance of spirit, he march on too quickly, he may chance to drag his companion down. A lady did, in fact, through want of taking heed, drag her husband, head foremost, into a mountain stream, from which the guide had to pull him out.

In the journey of life God has made every one of us dependent on the other. We are not alone and isolated; one step of ours may seriously affect a companion or neighbor. This was one of the matters Paul was anxious to urge upon the Corinthians.

There was in the heathen world a custom mixed up with every-day social life, and meeting the Christian converts at every turn—that of eating meat offered to an idol. When part of the sacrifice had been consumed in the flames, the remainder was sometimes placed on the table at a social feast, and sometimes exposed in the market for sale. Such meat would often be set before a Christian convert. The question then arose: Ought he to partake of it, or not?

Why should he not? Paul remarks: "We know that an idol is nothing in the world." The sacrifice is offered to an imaginary being, who has no real existence. If the idol is nothing, then the offering is nothing, and in no way differs from any other meat. It is part of God's bounty to man, and he is at perfect liberty to take it. Nor can it harm him.

But here is another Christian, one, perhaps, who has not long given up his idols, and can hardly yet realize that they have no actual existence. Zeus, Poseidon, Artemis, seem to him, who had so long worshiped them, like real beings, and the enemies of the Lord whom he now serves. To touch any thing connected with them appears to him an abomination. But he sees at the table with him a brother, older in the Christian life than himself, and eating it. It will look very strange if he alone refuses. And perhaps, after all, that brother is right, and he is too scrupulous. So he stifles his feelings and partakes of the meat. Does it harm him? He goes away with an uneasy conscience, feeling that he has done what he thinks to be wrong, and so a cloud comes between him and his Lord. He loses his peace, he loses his joy, he loses his strength. It is not the meat that has hurt him, but the doing what he believed to be wrong. And how came he to do it? Through the example of that brother whose knowledge was greater, whose conscience was more enlightened. The strong brother has stepped on too fast, and the weak one has been dragged down by him. Of what is the strong guilty? Not of idolatry, but want of love.

Here is another case. A heathen remarks to his Christian neighbor that the meat before them has been offered to some idol. This is nothing to the Christian, and so he partakes of it. But what is the effect on his neighbor? To him the offering means a great deal. In his eyes that Christian has connected himself with idol-worship and been untrue to his Lord. And his idea of Christianity and the Christian life is lowered. That little act which could not hurt the Christian, has done harm to his heathen neighbor. How has the former sinned? Not by idolatry, but again, by want of love.

At the present day this very matter of sitting down and partaking of an idol feast has been made, in heathen countries, the test of Christianity, and refusal has been followed by the persecution, and even martyrdom of a convert. But how does the subject bear upon ourselves, in professedly Christian lands?

There are still things which never hurt some, while they do great injury to others. Some are strong still, and some are weak. But all are linked together, and an unthinking step on the part of one may cause the other to stumble and fall.

"I thought my master and mistress were Christians," said a young girl in her first place, "but they play at cards." It may have been a simple game for relaxation of mind after the working day, which they thought to be harmless; but it put a stumbling-block in the young servant's way.

"What a fine bonnet Mary has got! I mean to have one like it," says Jane. There may be some proper reason for Mary's bonnet, and it may do her no harm. But Jane cannot rightly afford it, and the example will do her serious injury.

"William is a Christian, and he drinks, and why should not I?" says Fred. But William can stop whe he chooses, and Fred cannot. That step of William's may drag his neighbor down to destruction.

"But must I give up things that are lawful because other people are weak?" says one. Certainly, if you are a follower of Christ, you are bound to do so. "But is it not hard that I, who am strong, should be so linked to so many weak ones?" Where were your strength, if you were not linked to Christ—if He, the Strong One, did not bear your infirmities? He is linked to those weak ones too, and sin against them is sin against him.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Ascertain clearly what were "the idol-meats," and the controversy concerning them...."The weak brethren," who they were, and what were their dangers...."Those who had knowledge," and how it "puffed up."....Teachings of this lesson concerning God: 1.) One God; 2.) One Lord and Saviour; 3.) Our relations toward God; 4.) Our duties toward God....The service which we should render toward God. (See Analytical and Biblical Outline.)....The relations of knowledge and love. (See Additional Practical Lessons.)....What was Paul's conclusion: 1.) Concerning our liberty? 2. Concerning our duty?....What principles from this lesson apply: 1.) To the use of wine and other liquor? 2.) To our amusements? 3.) To our general aims in life?.... ILLUSTRATIONS. Bishop Foster, when visiting an idol-temple in India, asked the attendant priest, "What are these?" The priest answered, "These are gods." "Have they any life or power?" "No, but they are gods." "What can they do?" "Nothing," said the priest, "but they are our gods." Said the bishop, "How long do you suppose that your people in India will believe in these gods?" The priest answered, "About half a century."...Read the story of "Rev. Dr. Willoughby and his Wine;" how a clergyman helped to make a man a drunkard by his example.

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Prose, 589, 10131. Ver. 2: Prose, 3493, 10138. Ver. 4: Prose, 3152, 9072. Ver. 5: Prose, 1086; Poetical, 1704. Ver. 9: Prose, 2010. Ver. 10: Prose, 5675. Ver. 13: Prose, 4878, 9889....FREEMAN. Ver. 10: Offerings eaten, 156.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Self-denial Christ-like.*

DOING AS OTHERS DO.

Tell children how sheep follow one another. Perhaps some have seen them. Always let children help in a description if possible. Ask if little people imitate one another, in their sports, etc., and give instance showing how a bad example, as well as a good one, will be followed. Tell story of a little boy who was seen walking behind his father, carefully putting his little feet in the tracks his father had made. When asked what he was doing he said, "I want to walk in papa's footsteps." Teach that others will walk in our footsteps, and that, therefore, we should try to make right steps.

THE IDOL MEAT.

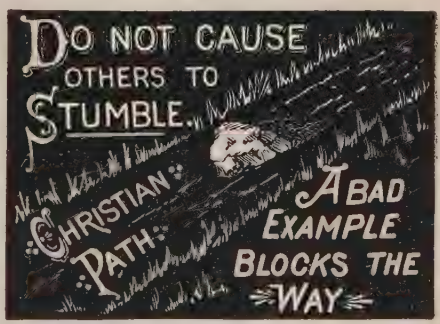
Ask to whom Paul wrote a long letter, and tell that in this letter Paul advised the Christians in Corinth not to do some things lest others might follow their example and so do wrong. Tell what the idol meat was, and why Gentiles who had become Christians bought and ate it, while the Jews did not. Teach Golden Text, and show that Paul loved others so much that he would deny himself of any thing rather than make another do wrong. Tell story of a little girl who loved ripe strawberries very much, but who refused them when visiting, lest her little sister, who was easily made ill by eating fruit, should want some too. Show that this was self-denial, and that God wants even little children to practice it, whenever they can help another by it.

SELF-DENIAL CHRIST-LIKE.

Ask of whom it is written, "He pleased not himself." Tell of little boy who had a habit of crying when his face was washed, who resolved that he would not do it again, and said, "I must not cry if I want to," and show that it is not self-denial unless we give up something that we want to have or do. What led Jesus to give up his life? Yes, Love, and it is love that makes Christians deny themselves. Talk about the bad habits of smoking and drinking, and show how easily and rapidly these habits spread. Ask how many boys feel as if they can say they will never do these *for Jesus' sake.* Print "For our sakes Jesus gave," and "For Jesus' sake I will give," leaving blank spaces to fill. Read slowly, or have sung if familiar, "I gave my life for thee."

Blackboard.

BY J. B. PHIPPS, ESQ.



This design illustrates the subject of to-day's lesson—abstinence for the sake of others. The lines represent a path, in the center of which is a stone, or stumbling-block, which it may be one of us has placed in the way by some act that will cause a brother to fall. The reviewer of the lesson, or the teacher, may profitably use this design by having the scholars tell what acts would be apt to be stumbling-blocks, causing others to fall. *Example.* One may be strong enough to taste wine, but by his example in so indulging he may cause another, who is weaker, to do the same, and so become a drunkard. An inconsistent Church member is an example that is a stumbling-block to the advancement of others.

Lesson Word-Pictures.

My neighbor is Christ-like. In little things does the spirit of the Master shine through the life of the disciple, making it beautiful. Even if he could safely walk on yonder giddy height, he will not venture there, knowing how many thoughtless souls will turn curious eyes that way and then direct ambitious feet there. It may be some amusement that is discussed, and will he participate? I listen for his answer: "No, others might follow me into what will prove a death-trap to their souls." I watch him in company. How agreeable is every thing, and every body also! How self is noticed and flattered when all words are so kindly, courtesies are so pointed, and compliment is the language of the hour! The gay company, the glitter of lights, the perfume of flowers, how fascinating! Amid all this excitement, there is the clink of glasses, there is the sparkle of wine, and to the impulse of good fellowship

all are yielding. All are drinking. Every body? All save my neighbor, and a young man in the rear, who is keenly watching him. Will he, the older, drink? Out of courtesy, will he not taste of the proffered glass? He sees another than the person inviting him. He turns and sees the young man. He sees, too, a certain text in the old Bible at home flashing out in big letters before him, "If meat make my brother to offend, I will eat no flesh while the world standeth." He sets the glass down. A little thing apparently to decline that one taste, but as the rain-drop becomes a diamond in the sun, so this deed, in the light of the motive that illumines it, has a Christ-like glory. As I witness these illustrations of a regard for the interests of others, the disciple showing this spirit seems to change. He becomes one who staggers under a cross, whose brow is thorn-wreathed, who in his great love for others is going to Calvary there to die for them.

LESSONS FOR MAY, 1884.

MAY 4. Christian Love. 1 Cor. 13. 1–13.
MAY 11. Victory over Death. 1 Cor. 15. 50–58.
MAY 18. The Uproar at Ephesus. Acts 19. 23–41, and 20. 1, 2.
MAY 25. Liberal Giving. 2 Cor. 9. 1–15.

Book Notices.

Irenics. By James Strong, S.T.D., LL.D. New York: Phillips & Hunt. 215 pages. This book contains six very able essays, written, as their common title implies, in the interests of peace and harmony. They cover the most important religious discussion of the time, and seek to find a safe, strong ground of belief. I. "Science and the Bible;" II. "Nature and the Supernatural;" III. "The Divine and the Human in Scripture;" IV. "The Old and the New Testaments;" V. "Calvinism and Arminianism:" VI. "Divine Benevolence and Endless Punishment," are the titles of the essays, and will indicate how wide the field of discussion. Dr. Strong is a man with clear convictions of his own, but having also the power to appreciate the logic of others. He has given us an able book, and the style is so plain, and free from needless technical and philosophic terms, that it will meet the wants of intelligent young people who wish to read along these lines of thought. It is a timely and welcome work.

Biblical Lights and Side-Lights. Ten Thousand Illustrations, with Thirty Thousand Cross References, consisting of Facts, Incidents, and Remarkable Declarations taken from the Bible. For the use of public speakers and teachers, and for those in every profession who, for illustrative purposes, desire ready access to the numerous incidents and striking statements contained in the Bible. By Rev. Charles E. Little. New York: Funk & Wagnalls. This somewhat lengthy title is accurately descriptive of the character of the book. In a royal octavo volume of 630 pages the author places before the reader an immense number of Scripture texts illustrative of almost every thing within the range of thought. The plan is new and well-conceived; the arrangement is simple and thorough. We know of no other book exactly covering this ground. It is neither a concordance nor an "analysis," but in many respects combines the advantages of both. The studious Sunday-school teacher will find it a great help.

The Methodist Centennial Year-Book for 1884. Edited by W. H. De Puy, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. 418 pages. As this is the one hundredth year of the separate organization of American Methodism, this book will be of great service, and is sure to be in great demand. It contains an immense amount of matter on all sorts of Methodist topics. It has also very full account of the important events in our history: the great societies, and their work; the literary institutions; statistics of all kinds; an account of the various branches of Methodism at home and abroad. Indeed, it is a sort of cyclopedia of Methodism, and it shows a wonderful hundred years of history. A very graphic and complete history of the measures preparatory to the Christmas Conference of 1784 has been prepared from the writings of Dr. Stevens. There is also an account of the various measures and methods inaugurated by this famous ecclesiastical body that had so much to do with the after history of Methodism. Dr. De Puy has given the Church a grand work.

Troja. By Dr. Henry Schliemann. Preface by Professor A. H. Sayce. With 150 wood-cuts and 4 maps and plans. New York: Harper & Brothers. 1884. 434 pages. This book contains the results of the latest researches and discoveries on the site of Homer's Troy, and in the heroic tumuli and other sites, made in the year 1882. A few years ago the first books of Dr. Schliemann were treated with indignation and contempt. For if his facts be true they sadly interfered with the theories of the origin of the Greek nation held by many eminent writers, placing it not farther back than 600 or 700 B. C. The poems of Homer were proved to have no historical value. But the excavations have proved something else, and now there is no question of the fact that Homer contains a great deal of solid fact and substantial history. Dr. Schliemann has obliged the critics to confess their mistake. What he has done for the history of Greece other students are doing for the sacred poems of the Bible. The book sums up the results of his investigations. The preface of Prof. Sayce, himself an authority in this line, is of great value. It is a deeply interesting book.

The Exodus and Other Poems. By Rev. T. G. Reade. Cincinnati: Walden & Stowe. 100 pages. This is a poem of rather ordinary merit, written upon the well-worn subject of the unseen world. The thought is good, but the rhyme is poor and not pleasing.

Nora Clinton. By Emily Brodie. New York: Robert Carter & Brothers. A sweet, true story of English life, in which we see clearly the difference in the homes where Christ reigns and those in which he is not acknowledged.

The Caged Linnet. By Mrs. Stanley Leathes. New York: Robert Carter & Brothers. 224 pages. The principal characters in this story are two women strongly contrasted in character. One is hard, and stern, and cold; the other, womanly and Christian. A little child is the means of softening the character of her stern old aunt, and of brightening her home.

Poppies and Pansies. By Emma Marshall. New York: Robert Carter & Brothers. A charming story for children. The interest is kept up throughout, and the influence of the book is good.

The Parables of Jesus. By Rev. James Wells, M.A. New York: Robert Carter & Brothers. 358 pages. This work is designed for senior scholars, and is invaluable to young Bible students. The parables are explained in a clear, concise way, and the spiritual lesson is brought out in each case with force and clearness. The author shows an extended knowledge of Oriental customs, as well as a deep insight into spiritual matters.

Marjorie's Probation. Chapters from a Life Story. By T. S. Ranking. New York: Robert Carter & Brothers. 224 pages. An interesting story teaching a great and useful lesson. Marjorie's young life is blighted by a great sorrow. The loving counsels of her friends and her own faith in God teach her that she has no right to give way to selfish grief, and she rises above her feelings and devotes herself to making happy those about her.

Golden Threads. By Ernest Gilmore. New York: National Temperance Society and Publication House. 264 pages. This is a good book, teaching the joy and benefit of Christian giving. The misery and sorrow which intemperance brings are faithfully depicted by the author.

Kathleen. By Agnes Giberne. New York: Robert Carter & Brothers. 324 pages. "Kathleen" at twenty is a simple-hearted, impulsive, affectionate girl, undeveloped in mind and character. Trouble comes to her, and she develops into a strong, unselfish woman. She makes mistakes, but is ever striving to do what is right. It is an interesting story, true to life.

Sound Bodies for Our Boys and Girls. By William Blaikie. New York: Harper & Brothers. 168 pages. This is a good work on an important subject, that of physical culture. It shows the need of systematic daily exercises, and explains a number of exercises to develop the different parts of the body.

Raising the "Pearl." By James Otis. New York: Harper & Brothers. A capital story for boys. The "Pearl" is a small steam yacht, belonging to an old sea-captain. Three boys raise the boat and have a delightful voyage in it.

From Year to Year. By Rev. E. H. Bickersteth, M.A. New York: Robert Carter & Brothers. 232 pages. A very beautiful volume of hymns and poems for all the Sundays and holy days of the Church. Many of these are old and familiar, but many others are new and never before printed, and will be most welcome to those who enjoy the writings of this charming poet.

Strong Foundations.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, and then be buried, and rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crestfallen and confounded, went away silent.—*Selected.*

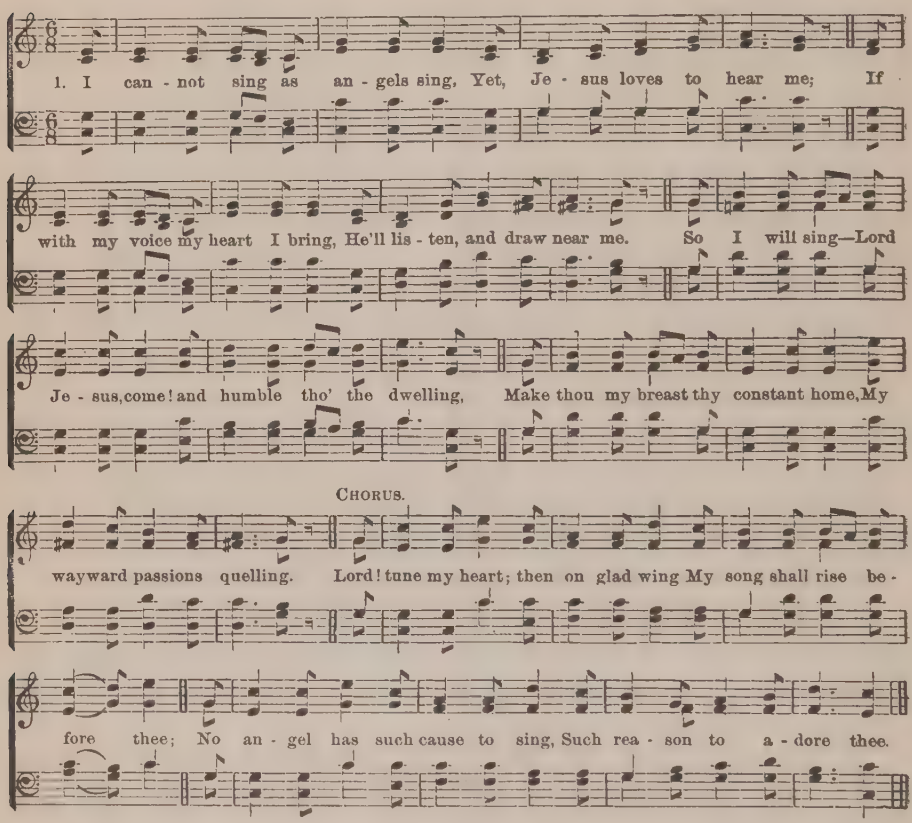
CLASS RECORD FOR APRIL, 1884.

	April 6.	April 13.	April 20.	April 27.
Weather.....				
Teacher.				
PUPILS.				

MUSIC AND HYMNS FOR THE SECOND QUARTER.

I CANNOT SING AS ANGELS SING.

Rev. G. W. Lloyd. J. W. Bischoff.



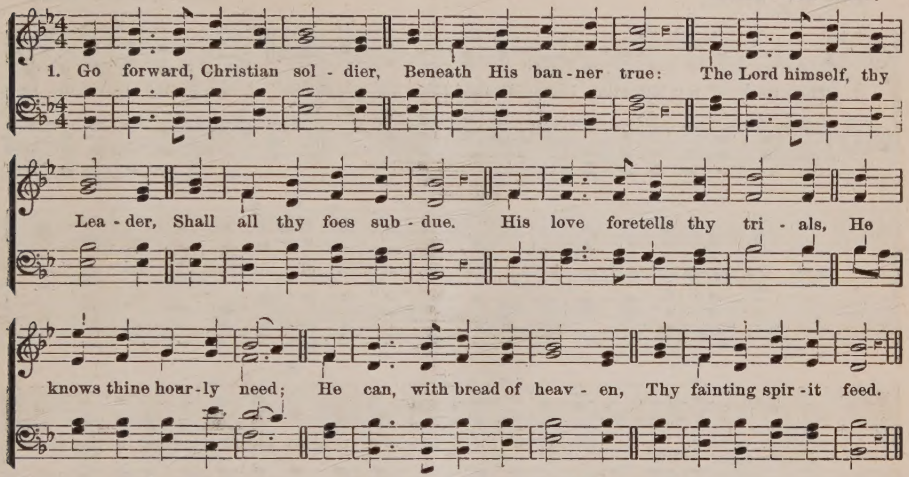
2 I cannot see as angels see
My Saviour's glory shining;
But I may feel it glow in me,
My sinful heart refining.
So I will pray—O Saviour mine!
My soul for thee is yearning;
Through all its darkened chambers shine,
The night to morning turning. *Chorus.*

3 Though faint my song, though dim my sight,
With angels not comparing,
My love for thee may burn as bright,
I, thine as much be sharing.
So I will sing thy peerless love,
My soul from death restoring;
And pray that mine, like souls above,
May rise to thee adoring. *Chorus.*

From "Gospel Bells;" by permission.

GO FORWARD, CHRISTIAN SOLDIER.

WEBB. 7, 6. D. GEORGE JAMES WEBB.

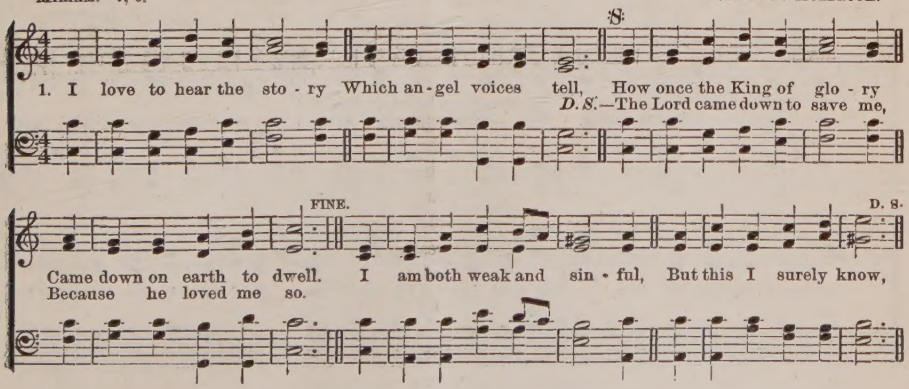


2 Go forward, Christian soldier,
Fear not the secret foe;
Far more are o'er thee watching
Than human eyes can know.
Trust only Christ, thy Captain,
Cease not to watch and pray;
Heed not the treacherous voices,
That lure thy soul astray.

3 Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished,
And heaven is all possessed;
Till Christ himself shall call thee
To lay thine armor by,
And wear, in endless glory,
The crown of victory.

I LOVE TO HEAR THE STORY.

MIRIAM. 7, 6. JOSEPH P. HOLBROOK.

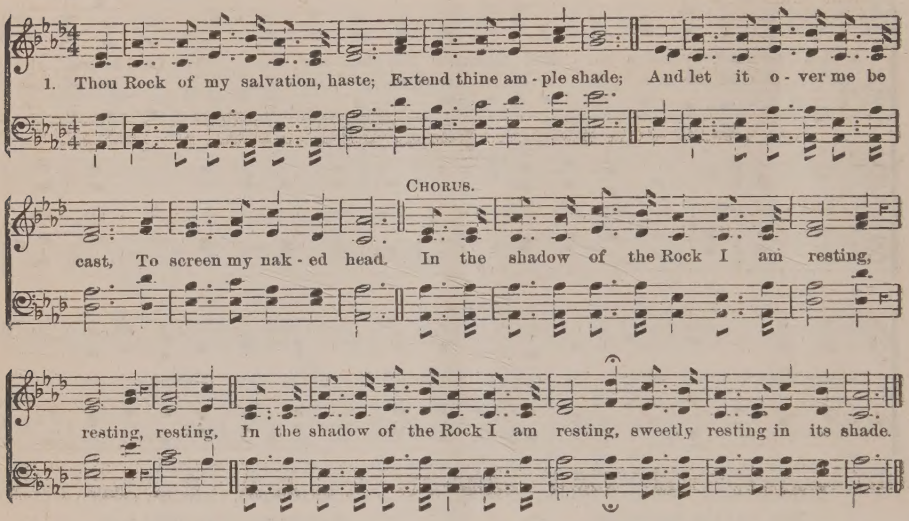


2 I'm glad my blessed Saviour
Was once a child like me,
To show how pure and holy
His little ones may be;
And if I try to follow
His footsteps here below,
He never will forget me,
Because he loves me so.

3 To sing his love and mercy
My sweetest songs I'll raise;
And though I cannot see him
I know he hears my praise;
For he has kindly promised
That even I may go
To sing among his angels,
Because he loves me so.

IN THE SHADOW OF THE ROCK.

Words by C. WESLEY. Music by GEO. C. HUGG.



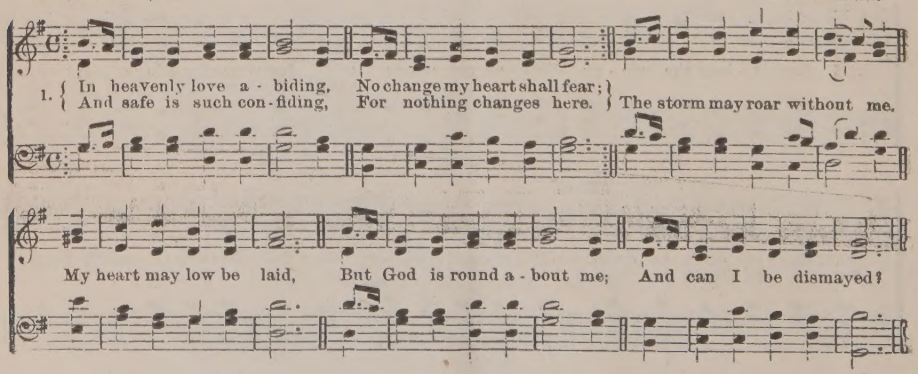
2 Defend me in this trying hour;
My sure protection be;
My shelter from the tempest's power
Till I am fixed on thee. *Chorus.*

3 O, set upon Thyself my feet,
And make me surely stand;
From fierce temptation's rage and heat
Protect me with Thy hand. *Chorus.*

4 Now let me in the cleft be placed;
Nor my defense remove;
Within Thine arms of love embraced,—
Thine arms of endless love. *Chorus.*

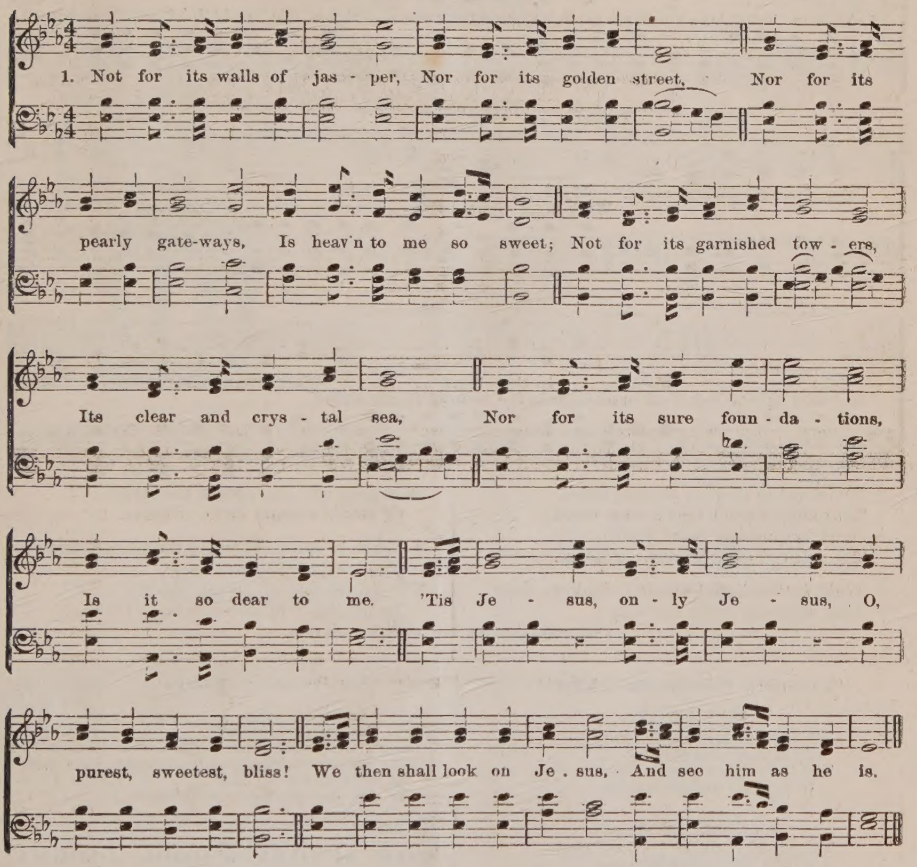
From "Gem of Gems;" by permission of Asa Hull.

IN HEAVENLY LOVE ABIDING.

ENDSLEIGH. 7, 6. S. SALVATORI.

2 Wherever he may guide me,
No want shall turn me back
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

3 Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And he will walk with me.

'TIS JESUS, ONLY JESUS.

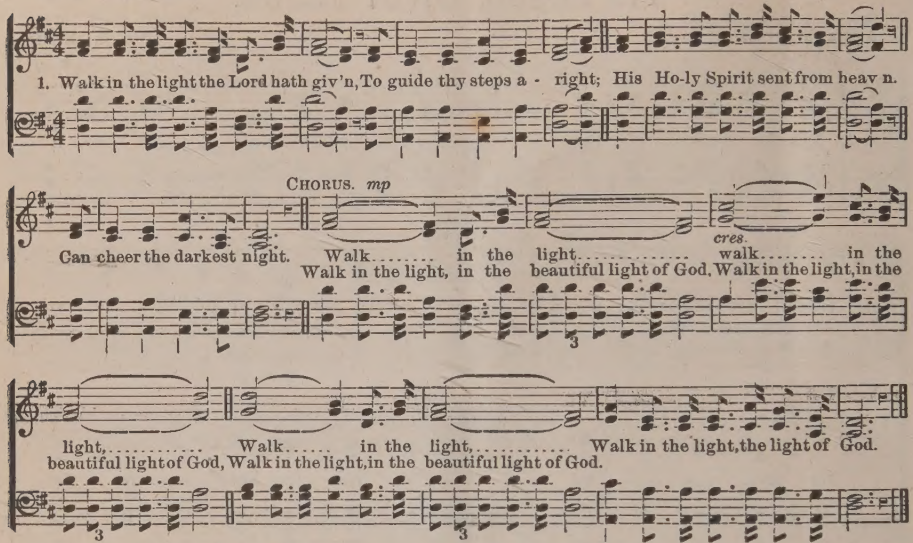
ANNIE CUMMINGS. E. B. SMITH.

2 Within the holy city,
There's never any night;
No need of sun or candle,
For Jesus is its light.
There, with his saved and ransomed,
He'll make his own abode,
And we shall be his people,
And he will be our God. *Chorus.*

3 And naught impure can enter,
Nothing defile therein;
Nothing that leads to folly,
Nothing that tempts to sin.
O pure and holy city,
Mansion of Christ, my Lord,
This is the great attraction
That draws me thitherward. *Chorus.*

From "Gospel Bells;" by permission.

WALK IN THE LIGHT.

Words by ASA HULL. Music by GEO. C. HUGG.



2 Walk in the light of Gospel truth,
That shines from God's own word;
A light to guide in early youth,
The faithful of the Lord. *Chorus.*

3 Walk in the light! though shadows dark,
Like specters cross thy way;
Darkness will flee before the light
Of God's eternal day. *Chorus.*

4 Walk in the light! and thou shalt know
The love of God to thee;
The fellowship so sweet below
In heaven will sweeter be. *Chorus.*

From "Gem of Gems;" by permission of Asa Hull.

Whisper Songs for April.

FIRST LESSON.

When Jesus lays his hand of love
Upon this head of mine,
The Holy Spirit from above
Will on my darkness shine.

SECOND LESSON.

The kingdom of the Lord our God
Brings liberty and light,
But Satan sends his hosts abroad
To turn the day to night.

THIRD LESSON.

All wisdom and all power belong
To Jesus crucified;
This all the day shall be my song,
My Lord for me has died.

FOURTH LESSON.

"For Jesus sake," my motto be,
In all I say or do;
That all may Jesus' spirit see,
His spirit kind and true.

LESSONS FOR 1884.

Second Quarter.

Apr. 6. **Paul's Third Missionary Journey**.....Acts 18. 23–28, and 19. 1–7.
13. **Paul at Ephesus**.....Acts 19. 8–22.
20. **Paul's Preaching**.....1 Cor. 1. 17–31.
27. **Abstinence for the Sake of Others**.....1 Cor. 8. 1–13.
May 4. CHRISTIAN LOVE.....1 Cor. 13. 1–13.
11. VICTORY OVER DEATH.....1 Cor. 15. 50–58.
May 18. THE UPROAR AT EPHESUS.....Acts 19. 23–41, and 20. 1, 2.
25. LIBERAL GIVING.....2 Cor. 9. 1–15.
June 1. CHRISTIAN LIBERTY.....Gal. 4. 1–16.
8. JUSTIFICATION BY FAITH.....Rom. 3. 19–31.
15. THE BLESSEDNESS OF BELIEVERS..Rom. 8. 28–39.
22. OBEDIENCE TO LAW.....Rom. 13. 1–10.
29. SECOND QUARTERLY REVIEW.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

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(New York Edition.)

Ordinary advertisements.....$1 per line.

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